The Kumbakonam College Magazine.

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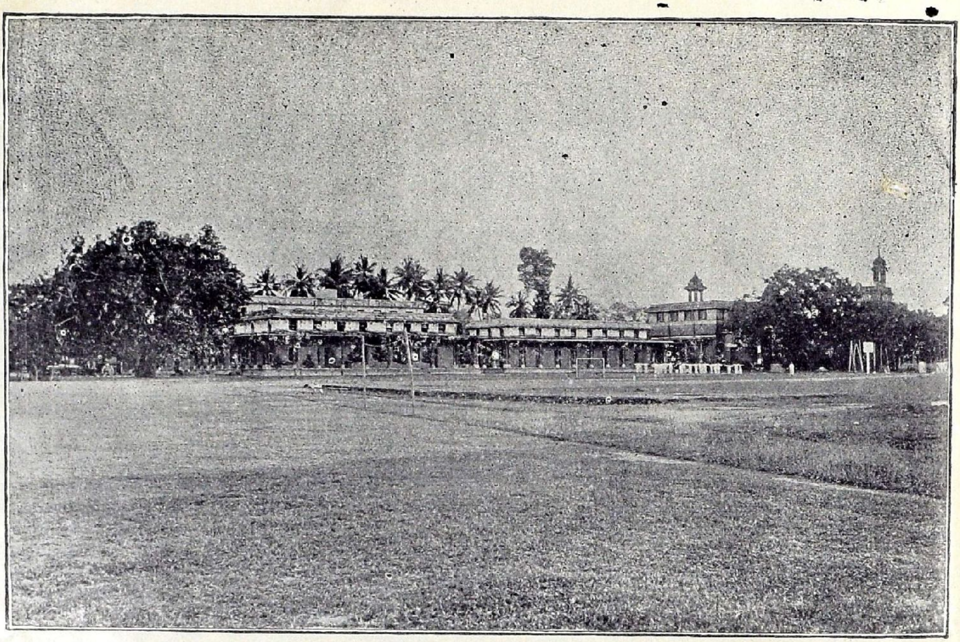
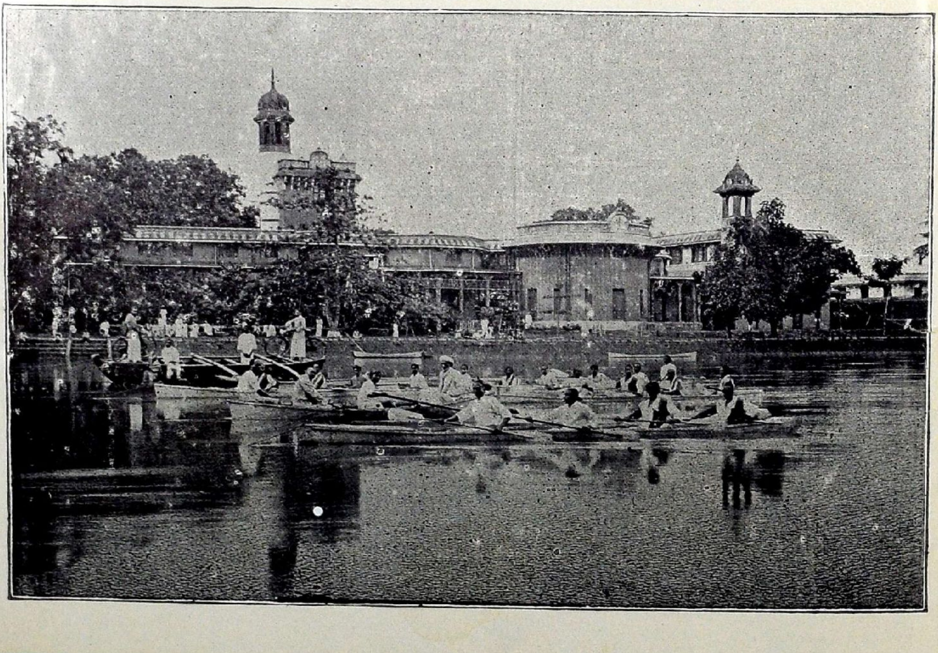


THE COLLEGE LAWN



THE COLLEGE (RIVER VIEW)

॥ श्रीकुम्भघोण - राजकीय - महाकलाशाला ॥

By Pandit R. V. Krishnamachariar

(Abhinava Bhattabana)

श्रीकुम्भघोणनगरीतिलकायमानो विद्यालयो विबुधराजिविराजमानः ।
अन्तेवसद्भिरधिकोत्तरवृत्तवित्तैराभूषितो विजयते किल राजकीयः ॥

आकाशलेखिशिखरैरतिनीलवर्णैरालीनभूरिशकुनैरगमैरनेकैः ।
आरूढचारुपरभागविविक्तकान्तिराश्लिष्टनन्दनमसौ हसतीव नाकम् ॥

गङ्गातिशायिमहिमोत्तमसह्यकन्यासङ्गातिशीतमृदुवातकिशोरपूते ।
अस्याङ्गने महितमद्रसमुद्रवेलालीलारसं स्थितिजुषो ननु निर्विशन्ति ॥

संसारसागरसमुत्तरणानुकूलसह्याद्रिजासलिलपूरकृतावतारैः ।
नौकागणैर्निकटवर्तिभिरेष धत्ते केम्ब्रिड्जभिख्यवरपत्तनवीरलक्ष्मीम् ॥

कीरालिकल्पितशुभागमनानुयोगः सह्यात्मजासलिलसाधितपाद्ययोगः ।
तृष्णाक्षुदादिपरिहारिफलोपभोगः प्रेम्णागतानुपचरत्ययमातिथेयः ॥

विश्वोत्तरे विविधतन्त्वविभागरम्ये विद्यालयेऽत्र विपुलीकृतवैदुषीकाः ।
विद्यार्थिनः समवलम्ब्य महाधिकारानुच्चैर्विभान्ति विबुधाश्च पुरा विभान्ति ॥

The Kumbakonam College Magazine.

DIAMOND JUBILEE NUMBER.

VOL. XV. FEBRUARY 1931. No 3.

Editorial Notes.

The Diamond Jubilee Celebration:

The seven days from the 19th to the 25th of January 1931 were red-letter days in the calendar of the Kumbakonam College, for its alumni had then the proud privilege of celebrating the Diamond Jubilee of their *Alma Mater.* It is true that many of the Colleges of the West count their age in hundreds of years, and that sixty or seventy years is but a short period in the history of a seat of learning. But Indian Universities have all been the creation of the Company and the Crown and cannot for obvious reasons trace their history earlier than the middle of the last century. With this inevitable limitation, Kumbakonam College may justly claim that it is one of the oldest institutions devoted to higher culture among the colleges of this Presidency. During the six decades and more of its existence, it has sent out into the world numbers of eminent men who have distinguished themselves as efficient officers in the civil service of the country, statesmen of marked brilliance who have left their impress on the administration of the Native States, and leaders of the nation who have borne a conspicuous part in the Councils of the Empire. On the roll of its lecturers will be found the names of scholars who have, by their labours, extended the bounds of knowledge; and though genius is nowhere the creation of Colleges or Universities, and derives its inspiration largely from within, the Kumbakonam College may feel a thrill of satisfaction in having had the late S. Ramanujam F. R. S. among its Old Boys. This is a record of which any institution may well feel proud, and it was therefore in the fitness of things that the Old Boys and the New mustered in large numbers to express their rejoicing at the Diamond Jubilee.

Any close observer who witnessed the celebrations and conversed with the Old Boys who had come from far and near at great inconvenience, for many of them were advanced in years, must have been profoundly impressed by the bonds of unique affection and regard which had drawn them to attend the festivities. It was no mere formal function to them. They felt it both as a duty and as a privilege to be present on the occasion. It is no exaggeration to say that, to them, it was an act of pilgrimage. A College which could

evoke such sincere feeings of love and reverence in the minds of its alumni may well glory in the tradition it has built up and cherished during these many years.

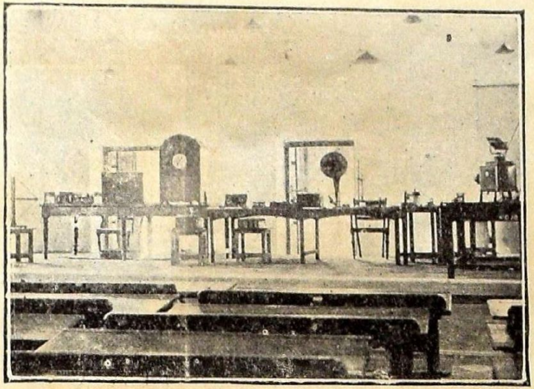
The Exhibition :

The first important event in the festivities, apart of course from the sports, was the exhibition which was opened on Tuesday the 20th of January by Dewan Bahadur K. Ramunni Menon, the Vice-Chancellor of the Madras University. The Principal, while requesting Mr Ramunni Menon to open the Exhibition, stated that he considered it an honour and a privilege that the Diamond Jubilee of the College which had such a glorious tradition behind it was to be celebrated during the period of his administration. He considered that teachers had a duty to discharge not only by the young who were entrusted to their care but also by the general public in whose midst they lived. The Kumbakonam College, he said, was trying to do its best in this direction by means of extension lectures and exhibitions. Mr Ramunni Menon then delivered a well-considered and luminous address in which he referred to the high reputation which the Kumbakonam College had deservedly won among the Colleges of South India. He next congratulated the students of the College and of the Madras Presidency in general on the sanity and good sense which they had displayed in refusing to be seduced into the whirlpool of political agitation. In refraining from political propaganda, they had shown a proper sense of what they owed to themselves in the formative period of their lives and to their parents who had often subjected themselves to great self-denial for giving them the benefit of higher education. He concluded his speech with a few remarks on the educative value of science exhibitions, both to the students who were learning the subject and to the general public outside, especially in muffasal towns which could not boast of museums and workshops. He then declared the exhibition formally open.

The Exhibits :

The Exhibition organised this year was more varied and more extensive than those of previous years. In addition to the usual sections in Physics Chemistry, and Agriculture, there were also exhibits of artistic work from the Municipal Arts School, a number of very fine specimens of crayon work from the local factory, and also several articles of furniture showing a high finish of workmanship from St. Mary's Industrials. A separate room was allotted for artistic work like embroidery, carving, and filigree work done by ladies. The Town High Shool and the Banadurai High School also exhibited the work of their pupils in carpentry and drawing.

THE EXHIBITION.



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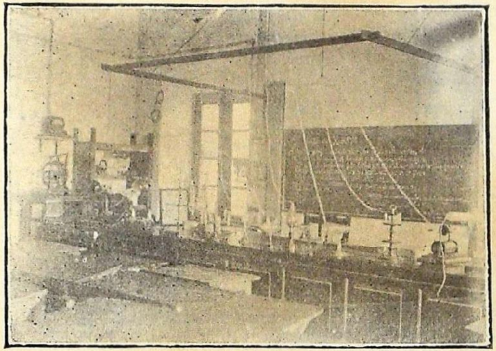

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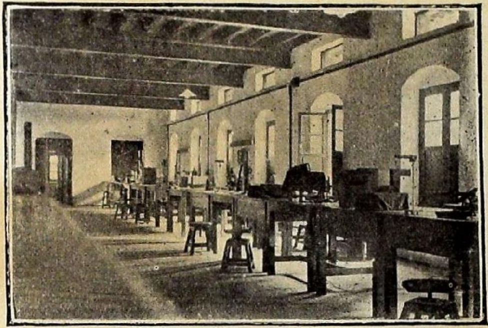

EXHIBITS IN 'GENERAL PHYSICS' SECTION.

To supplement the instructive side of the Exhibition, four public lectures of a popular character were arranged in the course of the Jubilee week. Mr T. S. Krishnaswami Aiyer, our Physics Lecturer, spoke on Broad-casting with practical demonstrations. Dr S. R. U. Savoor delivered an interesting address on 'The Example of the Stars," and Dr B. B. Dey of the Presidency college gave a brilliant popular exposition of the phenomena of fluoresence under the title of 'Lights that do not burn and Colours that we do not see." Dr E. V. Meenakshisundaram, Health Officer of the town, spoke on "Public Health and the Duties of Citizens." The lectures were highly appreciated by the large audiences which had assembled. Elsewhere we publish brief summaries of them.

The Inter-Collegiate Oratorical Competition :

One of the most exciting events of the jubilee week was the oratorical contest for the Rt. Hon. V. S. Srinivasa Sastri Medal, the colleges of Mannargudi, Trichinopoly and Annamalainagar were invited to send two representatives each ; but only the Annamalai University sent its representatives. There were thus four competitors including the two from our own college. Messrs R. M. Statham, Dy. Director of Public Instruction, A. Vittal Pai, Sub-Collector, and T. K. Venkatarama Aiyer, Dt. Educational Officer were kind enough to act as judges. The subject set by the judges was "Indian Universities of The Future." The speeches were lively and of a fairly high standard. The judges, after consultation, declared Mr R. Venkataraman of the Annamalai University to be the best speaker. The function came to a close with a lusty cheering for the winner.

The College Day :

The Jubilations of the College Day were marked by a stately impressiveness. There was an unprecedentedly large gathering of past and present students, and of former Professors and Principals who had responded to the invitation of the Principal. After lunch there were several interesting events in sports which concluded with an amusing histrionic competition. The public meeting was held at 5 P. M. with Mr R. M. Statham, M. A., in the chair. A better choice could not have been made for the place. Mr Statham was, as he himself said, Principal of the Kumbakonam College for a greater length of time than any one else with the exception of Mr Porter, and was remarkably successful in winning the love of his pupils by his symyathy and his readiness to enter into their feelings.

The Principal welcomed the the guests in a short speech and gave a brief account of the main incidents in the life of the college since the last College

Day. After his welcome address, Mr N. Kuppuswami, the General Secretary, read the report of the College Union and its different sections. Prizes and medals were then distributed to the winners in the various competitions of the year in games and studies. Then followed the unveiling of the portraits of two eminent Pandits, a ceremony which was extremely appropriate to the occasion. The importance of Oriental Studies in Indian Universities cannot be over-estimated and the Madras University has, in recognition of their supreme value, recently introduced a course in the oriental languages as a compulsory subject of study in the Arts classes. Mahamahopadyaya V. Swaminatha Aiyer, the prince of Tamil Scholars, as he has been aptly called, was the Tamil Pandit of the college from 1880 to 1905. By his profound researches in Ancient Tamil Literature, he has placed the whole Tamil speaking world under a deep debt of gratitude. His portrait the idea of which was first conceived by the Tamil Sangam and which was presented by His Holiness the Pandarasannidhi of Tiruppanandal Mutt is therefore a great acquisition, and was unveiled by the Hon. Mr Justice Sundaram Chettiar who made an interesting speech on the personality and achievements of the great scholar. Mr Aiyer's researches in Tamil and his critical editions of Tamil classics received eloquent praise from Mr Chettiar.

The other portrait was that of Mahamahopadyaya P. Rangacharyar presented by Messrs K. R. Ragunatha Rao and K. R. Ramachandra Rao of Kumbakonam. Mahamahopadyaya Rangacharyar was the Sanskrit Pandit of the college from 1874 to 1897, and by his sound scholarship and sturdy independence of conviction and character established himself firmly in the minds of his many pupils as one worthy of the highest esteem and reverence. In unveling his portrait, Mr T. R. Venkatarama Sastriar said that if the Sanskrit students of the college in the last quarter of the 19th century could look into themselves and estimate the various factors that went to their mental and moral make-up, they would find that they owed not a little to the great Pandit and that his twenty three years of service in the college were only a part of his great life devoted to the dessemination of ancient learning and culture among those around him.

After these glowing tributes to two great teachers, Mr. Statham delivered his inspiring Presidential speech. He described in moving terms the glorious traditions of the college in the past in its days of rapid expansion under the regime of Messrs Porter and Gopala Rao, referred with pride to the galaxy of brilliant men whom the college was proud to claim as its Old Boys, and quoted passages from the reports of successive Directors of Public Instruction in the past expressing their high appreciation of Kumba-

konam as the Cambridge of South India. In the latter part of his address, Mr Statham gave some wholesome and excellent advice to the students of the present day confronted with the problem of unemployment. He warned them against the evil and the handicap of early marriage and pointed out several fresh avenues of employment waiting to be explored by aspiring and enterprising youths. His concluded his stimulating speech by congratulating the Principal and the members of the staff on the splendid way in which the College Day had been celebrated and stated that Dr Savoor deserved all thanks for the untiring manner in which he had maintained all the old activities of the college and inspired many more, notably, the opening of a most successful Adult Night School.

Mr P. Narasimham Pantulu, our Philosophy Lecturer, in bringing the proceedings to a close said that the College Day celebration was something like an annual rejuvenation and proposed a hearty vote of thanks to Messrs. R. M. Statham, Justice K. Sundaram Chettiar, and T. R. Venkatarama Sastriar for their kindness in participating in the day's proceedings and contributing their share to make the function a great success.

The English Drama:

At 7-30 P. M. the members of the Literary Society staged the comic scenes of *Twelfth Night* in the College Theatre, before a crowded house. V. Gopalan who played Sir Toby was point devise the very man and by his perfect personation drew forth shouts of applause. The clown's part which was played by P. N. Sundararajan was also excellently rendered and his songs were loudly cheered. N. Kuppuswami, who appeared as Malvolio deserves also commendation. The performance as well as the tableaux which had been arranged at the intervals between the scenes was declared on all sides to have been a brilliant success and was in every way a fitting finale to the day's rejoicings. The members of the English staff who took all the trouble to conduct the rehearsals and present the play deserve our hearty congratulations.

The Old Boys' Day:

Sunday the 25th was the last day of the celebrations and the Day of the Old Boys. In the morning there were sports, and friendly matches between the Old Boys and the New, after which there was a meeting of the General Body of the Old Boys' Association. The Association recorded their gratitude to Dr Savoor and the members of the staff for the splendid arrangements which had been made to celebrate the Diamond Jubilee and adopted some regulations which had become necessary as a consequence of the resolution that, in future, the College Day and the Old Boys' Day should be celebrated together on the same day. The meeting over, at 11 A. M. the Old Boys'

THE ENGLISH DRAMA GROUP.—(SCENES FROM TWELFTH NIGHT)

and their guests had a sumptuous dinner in the College Hostel. After lunch at 3 P. M. there was a delightful performance on the flute by G. Padmanabhan of the Third class which was much appreciated. The public meeting began at 5 P. M. with Mr H. Bhimasena Rao M. A., Accountant General, Madras, in the chair. As on the College Day, there was a large and distinguished gathering. Mr A. Subramania Aiyer, the President of the Old Boys' Association, welcomed the gusts in a short speech wherein he referred to the keen interest taken by the Association in the progress and welfare of the college and the scholarships awarded by them to deserving students. Dr Savoor then addressed the audience and said that he considered it a great privilege to have Mr H. Bhimasena Rao to preside on the occasion and Sir P. S. Sivaswami Aiyer to unveil the portrait of Mr V. P. Madhava Rao. He read messages of greeting and congratulation which had been received from a large number of friends and well-wishers who could not attend.

Prizes and medals were then distributed to the students who had won them for their acting in the drama of the College Day and to the successful competitors in the games and sports held for the Old Boys. The President then requested Sir P. S. Sivaswami Iyer to unveil the portrait of Mr V. P. Madhava Rao. Mr Madhava Rao's career should serve as an inspiring example to all present and future students of the college. He rose from the position of a teacher in the college to higher and higher posts until at length he distinguished himself as a successful Dewan of the Native States of Baroda, Mysore and Travancore where, by the force of his character, he introduced many wholesome financial and constitutional reforms. It was also appropriate that this portrait should be unveiled by another eminent publicist among the sons of the Kumbakonam College who is an intimate friend of Mr Madhava Rao. Sir P. S. Sivaswami Aiyer's reputation for depth of wisdom, profound knowledge of the principles of Government and constitution and perfect judiciousness of outlook is unsurpassed and the college has every reason to feel grateful to him for having consented to take part in the function. In unveiling the portrait, he referred to Messrs S. Srinivasaraghava Aiyengar and V. P. Madhava Rao as two of the most distinguished Old Boys of the college who had both become Dewans. The former was essentially a man of thought while the latter was essentially a man of action. As an administrator Mr Madhava Rao strove to come into personal contact with the people and ascertain at first hand their needs and requirements. He belonged to the old type of European civilians whose paternal administration was remembered with admiration for years after they had left the country. Sir P. S. Sivaswami Aiyer next referred to Mr Madhava Rao's indomitable will, tremendous driving power and his instinctive perception of genuine capacity in others. He then dwelt on the many reforms he intro-

duced into the administration of Mysore and Travancore, and said that Mr Madhava Rao's character and ideas were largely shaped into what they were by his contact with Mr Porter in secular matters, with Dewan C. Rangacharlu in the sphere of administration, and His Holiness the Jagadguru of Sringeri in matters spiritual. He concluded by saying that Mr Madhava Rao's career gave the lie direct to the usual criticism that Indians had no administrative capacity. He felt sure that if only opportunities were given, Indians would be equal to the task of fulfilling the highest and most responsible duties of state and citizenship.

Prof. K. Sundararama Aiyer then addressed the audience and paid a tribute to Mr Madhava Rao's peculiar habit of trying to get the best out of the man that he was conversing with.

Mr H. Bhimasena Rao, the President of the day's function, in his address recalled the happy memories of his life in the college under the beloved principals and professors of the past. He said he had not much faith in the specialisation implied in the Hons. Courses for which the Old Boys' Association had been asking. He concluded his address with a plea for the exercise of the strictest vigilance in respect of public expenditure and a prayer for the continued prosperity of the college in the years to come. After the usual toasts and cheers the function came to a close.

Cui Bono?

After all this description of our Jubilation, the critic with a calculating turn of mind is apt to ask "To what purpose?" His question will certainly not apply to the instructive part of our celebrations, the exhibition, and the popular lectures. It is only in connection with the social functions that his cynical question may have any relevance. The answer to it was eloquently expressed by Sir P. S. Sivaswami Aiyer as if he had anticipated it. The festivities have doubtless strengthened the ties of loyalty and attachment that exist between the college and its old boys. By drawing such large numbers of them to the college, it has revived in them happy memories of the days when they were in the bloom of their youth cherishing golden expectations of the future, and seeking sweetness and light under the guidance of books and teachers. By coming into close contact with the students of the present day, they have also learnt to take a keener interest in what concerns their welfare and to show a greater readiness to promote their well-being by all the means in their power. To those who are still within the portals of the college, the jubilee has been of incalculable benefit. It has enabled them to feel that they are the inheritors of a rich tradition and should conduct themselves in a manner worthy of the greatness of the college. The names of eminent

alumni that were frequently referred to with pride and admiration must be a source of inspiration. They cannot but realise that, with grit and character, and single-minded devotion, and a determination to make the best of the opportunities lying before them, they too can follow in the footsteps of these great men and win for themselves a name that will be honoured and cherished by their college in the days to come.

Sir C. V. Raman and The Nobel Prize :

We offer our hearty and respectful congratulations to Sir C. V. Raman on his being the recipient of the Hughes medal and the Nobel Prize for Physics for the year 1930. By his researches in physics and the honours hs has won, Sir C. V. Raman has raised India to an assured place among the Great Powers of The World of Thought. To those who have been following his work in the Calcutta School of Physics, the distinctions that have been conferred on him may not have come as a surprise; still they are public recognitions of which our country has every reason to feel proud. Their value consists in their being the symbol of the considered judgment of an International tribunal that, in their opinion, Sir C. V. Raman is eminently fitted to occupy the front rank of savants in the field of science. A further reason for pride is that these prizes have been won for original work in the region of science which is tacitly assumed to be the exclusive monopoly of the progressive West, unapproachable by the East sunk in meditation and metaphysics. The award of the Nobel Prize to Sir C. V. Raman has shown that, in the realm of thought, there is neither East nor West and that all thc world is a single federation engaged in the joint and disinterested pursuit of Truth.

We invite the attention of our readers to an interesting article on Sir C. V. Raman and his researches by Mr T. S. Krishnaswami Aiyer, our lecturer in physics, published elsewhere in this number.

The 'Cloud-Messenger' of Kalidasa.

(*A Critical Study.*)

By Mr D. A. Narasimham, M.A., L.T.

I.

The '*Meghaduta*' or '*Meghasandesa*' of Kalidasa is one of the most popular poems in Sanskrit literature. The Edglish translation prefers the former title, for the latter would require a diffuser rending to be intelligible in the English language. The theme is the fancy of a message sent to his beloved wife by a love-lorn exile sojourning on a certain hill called *Ramagiri*, south of the Vindhya range, through a rain-cloud, harbinger of the first rains of the year, which was proceeding northwards. The exile, a Yaksha, a being of a semi-divine tribe dwelling in the Himalaya range under the rule of King Kubera, lord of wealth, is a creature of the poet's brain; but the theme was evidently suggested by the message of Rama to Seeta through Hanuman. Kalidasa reverses the direction of the messenger and his path, the journey of the cloud being northward, and also gives an exclusively amorous turn to the thoughts and the message of his exile.

The poem consists of about one hundred and twenty stanzas in the stately *Mandaakraanta* metre made up of quatrains having seventeen syllables in each line with a regular musical pause after the 4th and the 10th syllables. They have the haunting sadness and sweetness of the quatrains of of Fitzgerald's "*Omar Khayyam*" The poem is divided into two cantos called the "*Purva-Megha*" and the "*Uttara-Megha*" The first being slightly longer than the second. The first part describes the path of the cloud and the second describes the exile's native city of Alaka, and his sweet home now in a cheerless condition, and then details the message. A blessing on the messenger in anticipation of the service being performed closes the poem like the anticipatory thanks which are a common feature of hopeful petitions to which no reply can be expected.

Criticism has felt some difficulty in the proper classing of this poem. Should it be called a *Kavya ?* The word *Kavya* suggests something like an epic though, strictly speaking, it should connote only "a poem" or "the work of a poet." Seeing that our poem is short and that the argument is lacking in extent and complication though it has some variety in the shape of description, it has been called a "*Khanda-Kavya*," meaning "a short poem." An adequate label for such effusions seems to be lacking in Sanskrit critical vocabulary. I suggest that it may be called a '*dramatic poem*' like Tennyson's *Œnone* or *Lotos-Eaters* or Browning's *Rabbi Ben Ezra.* As the

emotion now pathetic and yearning, now glowing with reminiscence and fancy, now gushing with eager expectation, preponderates in the poem and sings itself, as it were, insistently, I think the poem may be even called a *dramatic lyric.* The facts that the poet's narative is very brief and confined to the first two or three stanzas of the first part, and that the second part closes with the Yaksha's words, and not the poet's * makes the term "narrative" poem improper. For a composition of this kind I venture to suggest the name "*Drisya-pratima Geetam.*

II

The argument of this wonderful lyric is rather slender. It consists, as has already been said, of the yearning of an exiled Yaksha for his faithful consort living in his native city of Alaka ruled over by King Kubera. The poet whose aim seems to be not narrative but descriptive and lyrical, briefly suggests the circumstances that led to the exile in the first two stanzas. The Yaksha had incurred the wrath of his royal master by some act of presumption or error, and was exiled (literally, *cursed into exile*) for the space of one year. In his exile he wandered about restlessly, and at last sought shelter for his † "diminished importance" in the various haunts of Ramagiri (*Rama's Hill*) whose trees gave soft and soothing shade, whose slopes bore the sacred foot-prints of Rama and whose springs and streams were redolent of holiness imbibed from the sojourn of Rama's saintly queen, Seeta.

He grew very much emaciated after about eight months of this sort of life so that the gold bracelet dropped from his wrist. The turn of seasons brought back the promise of the first rains, and on the first day of the month of Ashada (sometime in June) the despondent exile was roused out of his "*inly-tear-shedding*" reverie § by the sight of a rain-cloud "embracing a boulder like a gamesome elephant butting a mound with its tusks. The Yaksha's fancy finds a means of 'cheating despair' in this pleasing sight.

This monsoonic cloud wonld travel northward, would probably see the places he had himself visited in his exile, the grand cities of Visala, Vidisa, Ujjain, Mahakala and Dasapura; the lovely rivers Narmada, Nirvindhya, Gandhavati, Gambheera and the Ganges; the holy shrines of Siva in Mahakala and of his son Skanda on Devagiri which had given some relief to his painful thoughts during his rambles. It would perhaps go as far as the Manasa

* Some three stanzas indicating the fulfilment of the task by the cloud and Kubera's recalling of the exile in consequence of the same are too feeble to be genuine. Both Mallinatha and Purnasaraswati have rejected them.

† अस्तङ्गमितमहिमा । § अन्तर्बाष्पश्चिरमनुचरो राजराजस्य दध्यौ ।

Lake and Mount Kailas, and visit the beautiful city of Alaka situated on a slope of the mountain Kailas as "on the the lap of her lover." Might it not pass by his own beloved home somewhat to the north of the royal mansion? and catch a glimpse of the sweet face of his beloved? Very probably his beloved would look yearningly at the cloud coming from the place of her husband's exile. Might it not be possible for the cloud to convey a message of faith, trust, yearning and exhortation to her? Fancy overpowers him and he praises the cloud and begs the favour shaped by his fancy.

Imagining an assent on the part of the cloud he describes the path which would very likely be the same that he had himself trodden in his exiled roamings, and dwells, in short and picturesque vignettes of reminiscent beauty, on the countries, hills, rivers, cities and holy places that lie between Ramagiri and Mt. Kailas, in stanzas of unsurpassed sweetness.

The second part devotes the first six or seven stanzas to the psaise of his native city "whosehigh palaces with their beauteous damsels, their pictured and decorated interiors, bright pavements and drums preluding music, can be said to rival the high-placed cloud with its lightnings, its multi-coloured rainbows. its water-bright interior and its rumble preluding soft rain." There various flower trees put forth their blossoms in this season plenteously, though the bees are rare as if Cupid were afraid to use his "bow with the bee-string" here for fear of Siva who is in constant presence in this, the city of his friend Kubera. The damsels love to decorate themselves with these various blossoms to their heart's content. In Alaka, the abundance of precious stones makes darkness rare and * shy girls find it hard to hide thsmselves from their importunate lovers. Then follows a circumstantial and detailed picture of his own home situated in the midst of a lovely garden neighboured by a small hill which is circleted at the top by a small grove of golden banaanas,and by a small emerald-paved pond which could make the swans forget their favourite haunt in the Manasa lake. The house itself can be identified by the personified pictures of two Nidhis (treasures), but it should now present a cheerless appearance in the absence of its lord. After these descriptions comes the message of love, of assurance, of remembrance and exhortation to be delivered to the beloved. The petitioner to the cloud, his eyes brimming with thankful tears evidently, here pronounces on the benevolent and friendly cloud, a blessing characteristic of his own mood, viz. that the cloud might "never be separated from his own beloved, the lightning-creeper."

III

The hero of the poem is represented only in one light, that of a yearning lover. The meagre glimpse of his previous life afforded by the poet tells us

* II 4.

that he was an officer of Kubera. What that office was we know not, nor what the offence was that could have filled Kubera with such wrath *(*Krodha*) as to inflict on the Yaksha the sorest of punishments that involved separation from his heart's beloved. I remember to have heard the explanation that he was the royal chamberlain and that he was found sleeping on the bed prepared for his master, tempted by its exceeding softness and loveliness in the moon-light. Another suggestion seems to be that be might have been an usher at the gate of the royal apartments or that he might have been the intendant of the royal gardens. But the neglect of these duties might not provoke so much wrath or draw down a punishment that was like a curse A more probable and fittting explanation is current among the learned in Kumba-konam viz. that the Yaksha was the supplier of fresh lotuses for the morning worship of Kubera. It is suggested that he plucked the blossoms at night in order that he might spend the hour before dawn in the company of his be-loved who belonged to the Padmini class of females. The blossoms began to open at the time of the worship and the bees that were shut in at eventide came out and stung the king. The king guessed the cause and decreed a punishment that struck home. But all these explanations remain mere conjectures.

The Yaksha had a lovely home of his own somewhere to the north of the royal pile, and a devoted wife who was of surpassing loveliness even like " the type of womanly beauty first fashioned bv the Creator." Some have imagined thst the word "*syaamaa*" in the verse describing her beauty indicates dar-kish colour, and others that it means " a woman that had given birth to one child." But the most usual and appropriate meaning given to the word is '*youthful*' or '*in youth's prime.*' Both the Yaksha and his wife were accom-plished in painting, music, dancing and poetry; and life was merrily lived till the separation. The Yaksha imagines his beloved to be growing thinner and her dress and hair altogether suffering from neglect on account of the absorbing grief, Though the distraction of the daily routine makes the day pass somehow, the nights make her restless, and she would be tossing about on her mattress spread on the floor near the window, observing the heavenly lights, or falling into a doze wherein memory brings her beloved to her arms.

When eyes can no more wake and weep,
A pensive wisdom comes with sleep.

(*Rupert Brooke*).

The Yaksha is solicitous that she should not be waked out of such a blissful repose, and begs the cloud not to rumble or speak at such a time but to wait

* धनपतिक्रोधविश्लेषितस्य ।

till she awakes, for many have been the times when he himself has been cruelly deprived of such dream-bliss. During the daytime, perhaps the cloud would find the devoted wife counting the flowers in the faded wreath over the gateway to know how many more miserable days had to be borne, or drawing her husband's likeness, or questioning the *saarika* (*Maina*) in the cage whether she ever thought of the master for she was his pet. Or perhaps the abstracted lady would be * " placing the Veena on her lap, the dress whereon had grown dirty with neglect, and attempting to sing the song composed by herself on the glories of her husband's race," but grief clouds the memory and tears wet the strings. Though she somehow tunes the strings, the words of the song slip out of her memory.

The Yaksha is by no means obtuse; he is alive to the possibility of all this pathetic picturing of his beloved's state being regarded as the web of fond delusion†, and hastens to assure his vapoury listener that he would find his statements to be not mere fancies but facts. It is not fond and blissful egotism but what he had observed of her during their intimate life that makes him † thus eloquent on the virtues and devotion of his lady. The message is not to parade his own misery or constancy but to sustain her delicate heart in the present misery of first separation which must be well-nigh unbearable to one uninured to the buffets of fortune. Such is his love, such his concern for his heart's partner.

Though the poem teems with images of youthful lovers, mostly indulging in unrepressed and illicit passion, especially when the poet talks of the cities, the trend of the Yaksha's love is pure. I cannot imagine how the author of such a picture of noble and pure passion could have been supposed by unauthorised and irresponsible tradition to have led a life of aesthetic levity. There is nothing reprehensible or mean about the loves of any of Kalidasa's heroes, nothing unwarranted by the highest Indian standards of morality and chivalry. The Yaksha's devotion to his wife rises to the level of Rama's devotion to his Seeta, than which nothing nobler can be dreamt of even by the most sentimentally-minded. This latter ideal was constantly in the mind of

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* उत्सङ्गे वा मलिनवसने सौम्य निक्षिप्य वीणां
मद्गोत्राङ्कं विरचितपदं गेय मुद्गातुकामा ।
तन्त्री रार्द्रा नयनसलिलैः सारयित्वा कथंचित्
भूयो भूयः स्वय मधिकृतां मूर्छनां विस्मरन्ती ॥ II. 19.

†† वाचालं मां न खलु सुभगंमन्यभावः करोति ।
प्रत्यक्षं ते निखिल मचिरात् भ्रातरुक्तं मया यत् ॥ II. 27.

our poet in this poem, and his imitator makes it plainer still iu the *Hamsa-sandesa*. To esoteric interpretation the poem might symbolise

> Infinite passion and the pain
> Of finite hearts that yearn, (*Browning*)

and even the yearning of Iswara (or Jeeva) for his Sakti.

IV

The style of Kalidasa is not so full of compounds nor so difficult as that of prose writers like Bana or of the later dramatists like Bhavabhuti and Murari. Like that of Sudraka, it occupies an intermediate position between that of our first poet Valmeeki and the rather turgid and highflown style of these later writers. Our poet's style becomes even simpler in his last work viz. the *Raghuvamsa*. The presence of compounds in this lyric more than in his other works may be partly explained by the need for condensed and suggestive description. The diction of the poet is felicitous, and though not mellifluous as the style called '*Paanchaali*,' nor attempting the murmuringflow of "a vowelled undersong," it combines sweetness and strength in its happy adjustment of vowel and consonant sounds as may be seen in any stanza of this poem. As examples of haunting melody I refer to the stanzas descriptive of the occupations of the love-lorn lady in the second part, and of the stanzas describing Mt. Amrakuta and the rivers Nirvindhya and Gambheera in the first part.

This poet's similes are always fine and of happy suggestiveness, though the salient points of comparison are often clearly indicated. * The face of the Yaksha's lady resting on her palm, faded with excessive tears and sighs and only partly visible on account of the disordered curls, shows the pallor of the moon when the cloud brushes past her in his course. Her tearful and heavy eyes make her look § like a land-lotus on a cloudy day, neither budded nor blossomed. "Lean with anguish and lying on her side on the matress near the window at night, she looks like the thinning crescent in a corner of the East."**

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* नूनं तस्याः प्रबलरुदितोच्छूननेत्रं प्रियायाः । निःश्वासाना मशिशिरतया भिन्नवर्णाधरोष्ठम् ।
हस्तन्यस्तं मुखमसकलव्यक्ति लम्बालकत्वात् । इन्दोर्दैन्यं त्वदनुसरणक्लिष्टकान्तेर्बिभर्ति ॥ II. 17.

§ साऽभ्रेऽह्नीव स्थलकमलिनीं न प्रबुद्धां न सुप्तां ॥

** आधिक्षामां विरहशयने संनिषण्णैकपार्श्वां ।
प्राचीमूले तनुमिव कलामात्रशेषां हिमांशोः ॥ II. 22.

Very often the similes soar into conceits never unpleasantly far-fetched, called *Utprekshas* by the rhetoricians. The poem being a song of love it is quite natural that the lover's descriptions should be charged with imagery of the tender passion. The hill Amrakuta covered all over its slopes with ripe wild mangoes will, when this dark cloud settles on its top, appear like the breast of the Earth-Goddess dark in the nipple but passing fair all round. The lightning is the cloud's chosen mate ; yet some of the rivers are represented as his sweethearts. All of them receive his attentions but some like the *Nirvindhya* and the *Gambheera* are more favoured than the rest. The *Nirvindhya* coyly welcomes him by displaying her navel's whorl in a whirlpool, and betrays her eagerness in the beauteous confusion of her wavelets and the stumbling flow of her waters along the rocky bed. Through the clear waters of the *Gambheera* this "fortunate" cloud-lover can even see "himself pictured charmingly in her pure and devoted heart." * Again the city of Alaka on a slope of Mt. Kailas looks like a woman in her sweetheart's lap, the environing Ganges looking like 'her loosening silken raiment.' "The delicate breeze of the *Sipra* plays with the soft solicitude of a lover ¶ about the weary limbs of the damsels of the city at dawn." The cloud is to enjoy "the grateful glances which shoot up like strings of beetles towards him, of the dancers before the temple of Mahakala when they feel the rain-drops, soothing to the painful nail-prints of lovers, on their bodies." As the cloud rises into mid-air the anxious wives of travellers look up at him gratefully, for § who will not think of his home and his wife as the rains approach? The cloud is to light the path of anxious lovers going to their rendezvoux in the city of Mahakala, but not to distress them with rain or rumbling. But the reckless celestial damsels that attend on Gouri who pierce the cloud with the sharp edges of their bracelets and turn him into a Turkish bath-house, as it were, deserve to be frightened a little with his harsh thunder. The artless damsels of the country side "skilless in the play of the eyebrows" drink him in with their innocent stare.

The poet's fancy is not confined to this sort of conceits. It has a very varied range and descriptive power sometimes displayed in epithets as when

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* गम्भीरायाः पयसि सरितश्चेतसीव प्रसन्ने
छायात्माऽपि प्रकृतिसुभगो लप्स्यते ते प्रवेशम् ॥ I. 40.

¶ शिप्रावातः प्रियतम इव प्रार्थनाचाटुकारः ॥

§ कः सन्नद्धे विरहविधुरां त्वय्युपेक्षेत जायां ॥

he speaks of the breeze as " prolonging the cries of the water-birds," or of the peacock's tail as " displaying circles ** of bright light." It delights in the study of colour-contrasts or colour-groupings in natural phenomena on a grand scale. Decked with the rainbow, the cloud will look like † " the cowherd Vishnu wearing a crest of brilliant peacock feathers." The shadow of the running cloud on the white flood of the Ganges suggests the fascinating confluence of that river with the Jumna's dark flood in an unexpected place ¶. The dark cloud alighting on the long bright stream of a certain river will appear to the celestial observers above, like a necklace of pearls with a sapphire in the middle.

Some of these conceits are coloured with devotion. The cloud is to show its devotion to Siva by becoming a sort of umbrella to him while he is dancing, thus preventing his desire to cover himself with the cool, dripping elephant-hide, and for this service he will be rewarded by the grateful look of Bhavani, Siva's consort. On mount Kailas the cloud is to condense his body and " form himself into steps for Gouri to mount up to the crystal slope of her sporting hill, while Siva lends her his arm "after removing the snake-bracelet" from the same. When this dark cloud gets upon the slope of the mountain Kailas, the splendour will put the on-looker in mind of "the fair hero Balarama with his black mantle " thrown over the shoulder, and the contrast of colour will deserve " the homage of a lidless gaze." *

The darkness of the rain-cloud has pleasant associations for the poet who fondly speaks of it as having been "stolen from the God Vishnu." § In his fancy he sports with the cloud while it hovers about Mount Kailas, now sipping the waters of the Manasa lake wherein golden lotuses grow, now covering the face of the divine Elephant Airavata, now shaking with its accompanying breezes the tender leaves of the Kalpa tree and the cloths huug upon it to dry. The poet loves the cloud and is not satisfied with these general

** ज्योतिर्लेखवलयि.

† बर्हेणेव स्फुरितरुचिना गोपवेषस्य विष्णोः ॥

¶ संसर्पन्त्या सपदि भवतः स्रोतसि च्छाययाऽसौ
स्यादस्थानोपगतयमुनासङ्गमेवाभिरामा ॥ I. 51.

* शोभामद्रेः स्तिमितनयनप्रेक्षणीयां भवित्रीम्
अंसन्यस्ते सति हलभृतो मेचके वाससीव ॥ I.59.

§ शार्ङ्गिणो वर्णचोरे.

fancyings. The Yaksha speaks of the relations between Ramagiri and the cloud as those of friends annually meeting with warm embraces and parting in warm tear-showers. The cloud is welcomed by the peacocks as a loved relative with their dances as the welcome offering. The cloud is a friend, nay a brother to the Yaksha and is invested with a kindly, benevolent and charming personality. All these are appropriate to the mood and sentiment of the exile. Still, they make me thiuk that the poet's own love of Nature partook of this same intimate yearning and affection.

The fancy of the poet often takes a bolder sweep and passes into sublime imagination as when it makes the cloud's rumbling echoed by the caves on the banks of the Ganges, a fit accompaninent to the piping of the bamboos whose holes are filled with the passing winds, and to the songs about the victory over the Tripuras sung by the Kinnara nymphs,—the whole becoming a full musical entertainment to Siva. * The white glare of the snowy mountain Kailas assumes in the imagination of this lover of Nature the sublimity of the wild laugh of the three-eyed deity in his furious daily dance. † The cloud stretching itself in scaling the mountain range appears like the dark-coloured foot of Vishnu lifted up to measure the upper world. These flights transcend the region of mere fancy and pleasant conceit, and represent the grandest effort of the human mind to penetrate with its imaginative resources into the inner harmony of creation.

The exact meaning of the epithet '*simple*' is not clear in Milton's definition of poetry but the other two epithets '*sensuous*' and '*impassioned*' aptly describe such flights of imagination. The rich glow of passion and feeling is tempered by the musing serenity of reflection and recollection in the poetry of Kalidasa, thus combining the classic and romantic ideals of art. There is also apt suggestion and generalisation (often shaping itself in the figure called *Arthaantaranyaasa* in this poem as well as in the other works) stimulating thought but never lapsing into didactism. I will give here two instances of this feature of Kalidasa's style and manner. When the Yaksha addressed the vapoury cloud as if it had been a sentient being, the poet observes that "*those who are obsessed with the love-passion lose the power of discrimination.*" When the Yaksha imagines the possibility of a forest being distressed with fire in the path of the cloud, he asks the cloud to quench the same with its "thousand lines of watery shower," and observes that "to *the noble-hearted* the use of riches lies in relieving the distress of others."

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* शब्दायन्ते मधुरनिनदैः कीचकाः पूर्यमाणाः । संरक्ताभिः त्रिपुरविजयो गीयते किन्नरीभिः ।
निर्ह्रादी ते मुरज इव चेत्कन्दरेषु ध्वनिः स्यात् । सङ्गीतार्थो ननु पशुपतेस्तत्रभावी समग्रः ॥

† राशीभूतः प्रतिदिनमिव त्र्यम्बकस्याट्टहासः ॥ I. 58.

In addition to the scenery of nature, the poet describes some famous cities like Visala, Vidisa and Mahakala in this poem. But these descriptions are general and illuminating, and harmonise with his happy and glowing descriptions of Nature's scenery. They are never concerned with the dust and turmoil of city-life. The city of Visala, the Capital of Avanti country, is "like a slice of Heaven brought down by good souls with the remainder of their store of merit." The cloud can rest during the night on the tall palace-tops in Mahakala and swell its bulk with "the fumes of the incense used by the women for perfuming their hair, which issue out of the windows." The temples with their regular times of worship and the institution of dances at these times charm the poet's eye. The flower-gatherers, the youthful dandies, the lovely dancers in the temples, the rendezvoux of lovers, the lovely gardens, the palaces whose windows are fitted with "screens of moon-stone beads" which cool the breeze that passes through them, and whose interiors are filled with varieties of pictures and finery—it is these features of cities that catch the eye of this lyric poet. Nowhere is there any suggestion of distress or ugliness. These descriptions may be the fancies of a youthful dreamer; more probably they are the optimistic gleanings of a youthful traveller's eye.

The consideration of the beauties of this poem will not be complete if we overlook the Indian ideal of female beauty and virtue therein presented. Beauty is both described and suggested. The women are compared to lightning creepers indicating radiance and lissomeness. The Yaksha's wife is described as being "slender and youthful." Her teeth * are like the Padmaraaga gems (white with just a rosy tint). Her lower lip is like the luscious Bimba fruit. Her eyes resemble those of the timid deer. Her waist is small and her navel is deep. The heavy hips make her slow in movement, and the breasts make her shoulders stoop ever so little. She is like the type of female beauty first fashioned by the Creator." The description ot Malavika's symmetry is also thus elaborate but the advanced art of the poet prefers the suggestive to the descriptive method in portraying the later heroines Urvasi and Sakuntala.

Turning to the way in which the fair enhance their beauty, we find that they colour their eyes with dark pigment, their lips with the chewing of betel

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* शिखरदशना (Vani Vilas Press Edition). The reading शिखरिदशना would mean "teeth which taper a little and look like cones of bright flame. This feature seems to be an indication of fine qualities and prosperity. The chewing of betel may explain the rose-tint, or it may be due to the reflection of the tint of the gums. The teeth are generally compared only to pearls but this description is better. We hear also of pink pearls which are highly valued.

leaves, and their feet with the juice of the Laksha leaves (or of henna). They deck their hair with jasmine buds or other flowers. They wear the blue-lotus or the tasselled Sirisha flower or, as in the case of the Goddess Bhavani in Chandiswara's temple, the bright feather of the peacock over their ears. They love to have a lotus in their hand instead of a boquet. They sometimes powder their faces with the white pollen of the Lodhra blossoms.

On the whole the Indian ideal of female beauty seems to differ little from that of the European nations but for the preference of white hands, blue eyes and auburn hair in the English type. Both demand symmetry and lissomeness of body and limbs, slender waist and rosy lips. The decoration differs from age to age even in the same couotry. Jewels and gems have largely taken the place of flowers among, the present day Indian ladies ; and just now the tendency towards simplicity is gaining ground with the advance of modern education. That which appears in Kalidasa's women is refreshing in its close harmony with Nature's own freshness, fragrance and loveliness. In the ideal of womanly devotion and faith also there is no differenee between the East and the West, though Western poetry does not seem to contemplate such an extremely pathetic neglect of personal comfort and decoration, and even of all other things on the part of women whose lover is absent, as is traditional in the East. The lovelorn young man is often so represented in European pastoral poetry. The Indian women of all the higher classes marry but once in their life, and that may partly account for this extreme devotion.

V

Purnasaraswati, one of the commentators, feels a doubt whether the Ramagiri of this poem is Chitra-Kuta made famous by the sojourn of Rama and Seeta in the early days of their exile,but he offers no alternative. The Ramagiri here cannot be Chitrakuta for the latter is represented by Valmeek as bordering the southern bank of the Ganges. Rama was able to cheat his grief and divert his queen by dwelling on the beauties of the hill and of the Mandakini (Ganges) washing its base. Between the Ramagiri of our Yaksha and ihe Ganges there lie many hills, rivers, cities and countries. The river Narmada (Reva) also is to the north of this Ramagiri. The cloud has to cross a certain Devagiri also in its way after passing the river Gambheera. This Devagiri has a temple of Skanda on it. Our lovely poem is full of references to the Ramayana story, and makes no secret of the fact that the theme was suggested by the service done by Hanuman in carrying the message of Rama to his queen. The Ramayana does not speak of any other place than Chitrakuta, Atri's hermitage and the Panchavati where Rama and Seeta

sojourned together for any appreciable period during their exile. Atri's hermitage is not connected with any noted hill; and If Panchavati had been in our poet's mind, he would not have forgotten to speak of the Godavery. The poet might have himself travelled southward or northward across the Hindustan between the Vindhya and Himalayan ranges, and taken advantage of some local tradition connected with some hill called Ramagiri south of the Narmada at its source where it is "torn into shreds among the rocks at the base of the Vindhya range" to embody his happy reminiscences of the celebrated cities, rivers and holy places. The various descriptions in this poem as well as in the other works make me think that the poet was extremely fond of observing nature, especially of taking in the picturesque views it afforded from a distance or a place of vantage. We may take as examples in this poem the view of Alaka on the slope of Kailas as on the lap of a lover, the effect of the rainbow spreading over the cloud and making it look like Krishna with his crest of peacock plumes and many such others which I have cited in dealing with the beauties of this poem. The panoramic effect of such surveys is one of the chief features of his description. The recurrence of this sort of description in all his works except his earliest, the Malavikagumitra, and the frequency of shrines worth visiting in the cloud's path together with the religious note accompanying their description lead me to infer that the poet was a great traveller with a special leaning to mountain scenery, particularly that of the Himalayan region.

Allusions to the heroes of the ancient Epics and of Puranas like Rama, Arjuna, Krishna and Balarama, and to those of popular semi-historic legend like Udayana and Rantideva show that the poet lived long after the epics when their stories became matters of general currency. These have been used together with other pieces of external and internal evidence by Prof. Kale of Bombay to fix Kalidasa early in the 2nd century B. C. nearly contemporary with the King Agnimitra. Echoes of the Ramayana abound not only in the message of the cloud and the dwelling-place of the exiled Yaksha, but even in the good omens likely to be seen and felt by the Yaksha's lady at the approach of the herald from her lord, such as the throbbing of the left eye and and the left thigh. The throbbing eye of Seeta is like "a lotus struck by a passing fish"; the throbbing eye of the Yaksha's wife will have "the lovely appearance of a blue night-lotus agitated by the fish." The Yaksha fondly embraces the cedar-scented northern breezes in the hope that "they have first touched his beloved" just as Rama in one place asks the wind "to blow trom where his beloved was and touch himself after touching her."

Many stanzas of exquisite melody and descriptive power are omitted by Purnasarasvati. The rejection of one stanza in particular, viz., the last in the

second part seems to be quite proper for therein the Yaksha is made to ask the cloud to return to him after delivering the message and comfort him also. But as the cloud will never retrace its path, the poet's revising pen rightly ended the poem with the blessing pronounced on the cloud and the farewell bidding that he might wander whither it pleases him thereafter.

The readings of Purnasaraswati differ often from those of Mallinatha, but the differences are often trivial. Speaking of the obsession of love removing the power of discrimination he reads '*pranaya kripana*' (humbled by love) instead of '*prakriti kripana*' (humble by nature). He transfers the epithet '*Nayanasubhaga*' (pleasing to the eyes) from the cloud to the Balaka birds in the sky but the former seems to be more reievant. Another instance is his reading of '*Ketakaadhaanahetoh*' for '*Kautukaadhaanahetoh*' As the cloud's appearance is the cause of prosperity not only for the *Ketaka* flowers but for all flowers, it is certainly more appropriate to refer to "*the swell of feeling*" caused in the mind by the sight of the first rain-clouds and I consider '*Kautuka*' as the preferable reading on that account.

VI

After studying the poem in so many aspects, it may not be unprofitable before concluding this study, to seek for some similar poems or situations in English as well as in Sanskrit literature. Our poem is based upon the mere suggestion of a message of welfare from Rama to Seeta though Valmiki elsewhere suggests also that "Rama is the heart of Seeta and she, his." This suggestion is fully worked out into an elaborate message of tender love in *the Hamsa Sandesa* of about the fourteenth century A. D. which is a very close and able imitation of Kalidasa's poem. But to my mind, the love of Rama in this poem lacks something of the trustfulness and absence of egotism which characterise the Yaksha's love. There is no other Sanskit poem having a husband's message to his wife as its theme. Nor is there any in Western literature either, as far as I know, if we except a short old Anglo-saxon poem called *The Husband's Message* which reassures the beloved of his continued regard and kindness inspite of the false accusations against her, of which she had complained apparently in the companion poem called "*The Wife's Complaint*", the messenger being only the tablet of wood on which the message is carved. He begs her to take ship and rejoin him in the spring when the cuckoo's cry is heard. Both these are poems of exile and both have an eye for natural scenes. The description of the place of exile and the grief for the pitiful lovely condition of the husband who doubted and yet loved her make

The Wife's Complaint closely akin in theme to the Cloud Messenger. * We may also see a similarly pure and even loftier love and yearning in Browning's ecstatic apostrophe to his "lyric love, half-angel and half-bird." Enoch Arden's manly love is like that of this Yaksha but there is no message thought of by the husband. Only he yearns "to look at her sweet face again and know that she is happy." It dsəs not occur to him that she cannot be happy without him. There is something similar, however, in the "phantoms of home" and the old memories moving before him and making him

Dwell with eternal summer, ill-content

in the beauteous tropical isle which like our Ramagiri may be said to be "an Eden of all plenteousness." *The Forsaken Merman* of Mathew Arnold offers a similar theme but there is no message, no trust, only sad memories and complaint. Pointing to the city whither his beloved had fled, he says to his children

There dwells a loved one
But cruel is she.

There is similarty of situation in Posthumus's sending a message to his wife Imogen through the trusty Pisanio but that message is cunning, mistrustful and bloody. These comparisons lead me to think that Kalidasa's '*Cloud-Messenger*' is unique as regards its theme, and that it is one of the most pleasing poems in the literature of the world as regards its ideal of love, its poetic beauty and melody.

* The fashion of sending poetic messages along with flowers or other tokens of regard to friends and lovers or to esteemed persons was not unknown to the Elizabethan poets and to those of the Resitoration like Waller. The latter's lyric "Go, lovely Rose" is of this kind but very brief and bitter.

The Taj at Agra.

by R.

Is this the Taj, the far-famed royal tomb,
The outward symbol of the boundless love
And grief that filled the Padsha's mind with gloom,
Lovely in its repose and domed above,
This gem of art? Knowst thou the builder great
Who in his artist's mind at first conceived
This marble miracle which mourns the fate
That made his mighty master's heart bereaved?
Nor name nor trace remains of him whose mind
Imaged and wrought to shape its great design.
The gross material dome he left behind
Survives; his soul with its bright spark divine—
In what domain of space, as lonely guest,
Doth it, unseen, unknown, forgotten, rest?

The History of the College.

A Sketch.

The humble beginnings of this august institution go as far back as the year 1854, when on the 19th of October, a Provincial School was opened at Kumbakonam by Mr. Forbes, Collector of Tanjore. Mr. Fortey, an honours graduate of Cambridge, was appointed Headmaster with Mr. T. Gopala Rao as second assistant. Ten years of strenuous spade work had to be done, before the First in Arts Classes could be opened. This period of seed-time and silent growth is associated with the names of E. C. Caldwell, T. Marden, T. Gopala Rao, C. Thiruvengada Naidu, and W. A. Porter, the last of whom took charge in 1863. It was a year after his assumption of office, in 1864, that the F. A. Classes came into being. The B. A. Classes were opened in 1867, the institution attained the status of a First Grade College and the first batch of examinees for the Bachelor of Arts Degree were presented in 1869. It is interesting to note that the late Mr S. Srinivasaraghava Aiyengar, who distinguished himself as the Dewan of Baroda was among the boys of the Provincial School in 1864, and that the name of Mr V. P. Madava Rao who has had a brilliant career as Dewan of Baroda, Mysore, and Travancore is found in the first list of graduates of the Kumbakonam College in 1869. The brilliant results of the College in the public examinations from 1869 to 1872 received the warmest praise from all quarters and Lieutenant Colonel R. M. Macdonald, Director of Public Instruction, reviewing the work of the College in his report for the year 1872, said, ' When it is remembered that this College commenced educating up to B. A. Degree Examination within the last four years, the results which have only been twice surpassed in the Presidency College, must be regarded as eminently creditable to its Principal, Mr Porter, under whom the College promises to become the Cambridge of South India. " The Government, while commenting on the Director's report, stated that " decided by the results of the University Examinations, the Provincial College, Kumbakonam takes the foremost place in the Presidency."

Principal Porter presided over the destinies of the College till 1878. Augustus found Rome brick and left it marble. Principal Porter found this institution a Provincial School and left it a College ; he found it a tumbled down dilapidated structure with thatched sheds annexed and left it a magnificent pile nestling amid shady and stately trees. His services to the cause of higher education have been appreciated in no niggardly fashion by the public of Kumbakonam, in the erection and dedication to his memory of a Town Hall, centrally situated and extensively useful. But thc ever-growing pros-

perity of the institution which he nourished in its infancy and which he so largely helped to shape and mould, must ever be the most glorious monument of a life lived unselfishly for the noble cause of education.

In 1872–73 Mr. T. Gopala Rao was promoted to act as Principal. The excellent record of the College at the Public Examinations continued to be maintained under Mr. Gopala Rao. Among the students who graduated in 1872–3 are the note-worthy names of Messrs B. Hanumantha Rao and Professor K. Sundararama Aiyer both of whom afterwards became professors in the College.

The College buildings extended at this time from the present library buildings to the Chemistry Laboratory which was then the library. The present Office Room and the one adjoining formed one continuous verandah to the west of which was a thatched shed with compartments serving as the Professors' tiffin rooms. The extent of the buildings at this time is recognisable from the carved wooden pillars on stone basements that decorate the verandah.

Provision was made for Cricket, Tennis and Badminton, but the games do not seem to have been popular as evidenced by Mr Sankara Rao's reminiscences. "Rounders, leap-frog, and cheap nature games were most resorted to."

The next period of progress was under the principalship of Mr. G. H. Stuart. He took particular care to beautify the grounds, by deepening the pool and clearing it of weeds, by planting a large number of trees and laying a pathway all round the compound. Dress regulations wrre strictly enforced and the undergraduates wore caps and shirts or coats for the first time in the history of the college.

During the Principalship of Mr. J. B. Bilderbeck, a gymnastics shed was set up on the river bank on the plot of ground now occupied by the English Lecturers' Common Room.

In 1885, the sanction of the Secretary of State was accorded for the re-organisation of the college so as to enable it to give instruction in all the optional subjects of the new Arts Curriculum, biology excepted. Towards the close of 1889, however, Physics (Br. II-A) ceased to be a subject of study for the B. A. degree.

Sir Henry Stone, then Mr. Stone, introduced Foot-ball and made it a very popular game,. He also stimulated the Literary Society to vigorous activity and attached a Dramatic section thereto.

The Hostel which had long been contemplated was opened in the days of Mr. H. S. Duncan.

Mr. Yates shifted the gymnastics-shed to its present position, set up the Fives court,—unfortunately in a wrong direction east to west, instead of north to south,—and introduced Hockey. He was able after much strenuous

Mr W. A. Porter.

Mr T. Gopal Rao.

Mr G. H. Stuart.

Mr J. B. Bilderbeck.

Mr J H. Stone.

Mr E. W. Middlemast.

Mr S. Seshayyah.

Mr C. Nagoji Rao.

Mr J. M. Hensman.

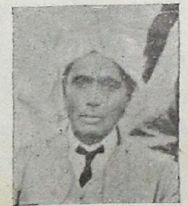
Mr H. S. Duncan.

Mr T O. Hodges

Mr J. A. Yates.

Mr P. V. Seshu Aiyar.

Mr R. M. Statham.


Mr P. Rajagopala Aiyar.

Mr M. C. S.
Anantapadmanabha Rao.

Mr S. E. Runganatham.

Dr. S. R. U. Savoor.

fight and protracted correspondence to enlarge the compound to its present dimensions, by the inclusion of the plot extending from the Fives court eastward to the boundary wall. The Physics block was put up in his time as well as the English Lecture Halls. (Rooms No. 14 and 15). These buildings have ferro-concrete pillars along the verandah and are thus marked off from the more ancient structure. The Athletic equipment was remarkably complete even to the extent of comprising hurdles made for use at the time of the College sports.

Mr. Statham was his successor. In his days the Swadeshi spirit was rampant everywhere and the national dress came into vogue again. The Journal of the Literary Society was started and the Dramatic activity of the College received considerable impetus. Mr. Statham also helped athletics greatly by opening three more courts for Tennis players. He encouraged Rao Sahib P. Rajagopala Aiyar in his efforts to start a Canoe Club. It was during Mr. Statham's time that the Chemistry block was built and equipped. The College was once again affiliated in Physics for the B. A. Degree. The Old Boys' Association which has been rendering much help to poor and deserving students in recent years was also founded during his principal-ship and mainly by his personal influence.

Rao Saheb P. Rajagopala Aiyer who succeeded Mr Statham was an enthusiast in games and sports and it was during his administration that provision was made for new games like basket-ball. His skill in mechanics also stood him in good stead and several new canoes were built and launched in his time.

The College has maintained its steady progress in recent years. The following may be mentioned as some among the improvements made since 1924. Provision has been made for several new games like ring tennis and basket-ball. A radio set has been installed and the College receives messages and songs broadcasted from Colombo, Bombay, and Calcutta. Science Exhibitions have become a regular feature. The Library Hall being inadequate to accommodate all the book cases, a gallery has been put up, and a number of almirahs have gone into it, leaving space in the centre of the Hall for a reading room. The want of a big hall for public lectures has been supplied by the removal of the partition between the two English lecture halls, while the erection of a plat-form at the eastern end of the long hall so secured and its being fitted up with screens and other stage machinery have rendered it suitable for the purposes of College theatricals, A new hall is also in process of construction for a chemistry lecture room. The starting of an adult night school for the working classes also deserves mention.

Sir C. V. Raman M. A. D.sc. F. R. S.

(Nobel Prizeman in Physics for 1930.)

by Mr T. S. Krishnaswami Aiyer, M. A. L. T.

Sir C. V. Raman was born on the 7th of November 1888 at Trichinopoly. Even at an early age he is said to have exhibited a remarkable aptitude for science. As a student he had a brilliant career at school and at College, and headed the list of succesful students in the B. A. Degree Examination in Physics of the Madras University in the year 1904, securing a first class and the first rank in the Presidency. As a student of the M. A. Class in Physics in the Presidency College he began to win fame for his original insight in Experimental and Theoretical Physics. Mr V. Appa Rao, his fellow student, (now Additional Professor of Physics in the Presidency College) came across certain unusual phenomena in connection with the vibration of strings in the well-known Melde's Experiment and the matter attracted the attention of Mr Raman whose genius at once comprehended the cause. The usual way in which Melde's experiment is conducted is to keep the prongs of a tuning fork vibrat ing either along or perpendicular to the string, but by accident the string was slightly inclimed to the direction of motion of the prongs. The case was one of superposition on the string of two different frequencies of vibration in the ratio of 1 : 2, an effect not till then studied. An explanatory note of the phenomenon was sent by Messrs Venkataraman and Appa Rao to *Nature* in May 1900. It may be of interest to mention here that the subject of the vibrations of strings in general and that of the violin in particular was exhaustively studied by Sir C. V. Raman and a comprehensive account of his work was published in a separate volume in 1914 and his investigations on the vibrations of strings and the acoustics of stringed instruments which formed the first series of his researches may be said to have dated from his observation of this phenomenon as a student in the Physics Laboratory of the Presidency College, Madras. Sir C. V. Raman, while yet a student, contributed a a paper on 'The unsymmetrical diffraction bands due to a rectangular aperture" which appeared in *The Philosophical Magazine* in November 1906, thus giving ample promise of his future achievements in scientific research. He finished his brilliant career as a student in the Presidency College by obtaining a first class and securing the first rank in the M. A. Degree Examination of the Madras University.

Though Mr Raman was anxious to continue his studies in England, the doctors, it is said, did not pass him as being physically fit to stand the rigours of the cold English climate. (It is interesting to recall here that he has been

SIR C. V. RAMAN, M.A., D.SC., F.R.S.,
NOBEL PRIZEMAN IN PHYSICS FOR 1930.

C. V. Raman

to Europe at least twice, the latest occasion being in December last when he went to Sweden, a colder country than England, to receive the Nobel Prize in Physics from the King of Sweden. All India is glad and profoundly thankful to the Almighty that Sir C. V. Raman's health, like his genius, is endowed with the power of rising above environments, however unfavourable they may be.

Mr Raman gave up his idea of going to England and naturally turned his attention to the competitive examination in the Finance Department of the Government of India. It is reported by one of his fellow students that, as a student of the M. A. class, he occasionally used to study Political Economy in the Chemistry Laboratory when there was no particular work on hand, putting his questions, by way of recreation to his fellow students on the various problems of Political Economy. It speaks volumes about his extraordinary ability that he was able to master such unfamiliar subjects as Political Economy and History, at short notice and come out first in the list of successful candidates in the All-India Competitive Examination.

Mr Raman was now a Deputy Accountant-General in the Finance Department and a more leisure-loving man would have been quite contented with his job, giving up all thought of Science. But Scientific Investigation was the one all-absorbing occupation for Mr Raman. He would readily avail himself of any privilege leave as soon as his service would entitle him to it and he pursued his researches in the Laboratories of the Indian Association for the Advancement of Science, Calcutta, or any other Laboratories that were available for him at the time.

It was while he was an officer of the Indian Finance Department that Raman did most of his work on the vibrations of bowed strings and the musical instruments of the violin family in the intervals of his official duties and in spite of frequent transfers from place to place.

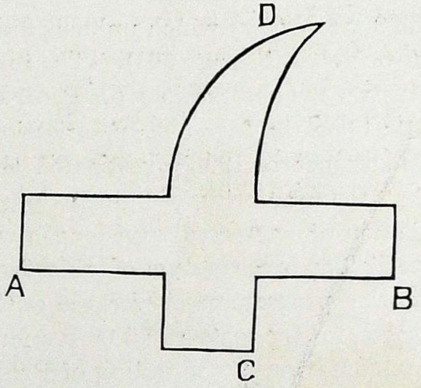
Sir Ashutosh Mukerjee, the late Vice-Chancellor of the Calcutta University, through whose indefatigable exertions the University College of Science, Calcutta was founded, offered the Chair of the Palit Professorship of Physics to Mr C. V. Raman with the unerring instinct and deep insight characteristic of that able educationist and administrator, and Raman accepted the offer with a deliberate boldness which cannot but excite the admiration of all who hold lucrative jobs with attractive prospects. Sir Ashutosh remarked as follows on the occasion, "I cannot withhold from myself my admiration for the courage, disinterestedness, and self-sacrifice with which Mr Raman has decided to exchange a lucrative official appointment with brilliant prospects and ample leisure for a University professorship with meagre emoluments and strenuous

work. This one instance encourages me to entertain the hope that there will be no lack of seekers after truth in the Temple of Knowledge which it is our ambition to erect."

Mr Raman now devoted all his time to research and took up the duties of the Honarary Secretary of the Indian Association for the Cultivation of Science, Calcutta. From this time onwards, the Association entered upon a new phase of activity in research work in its own laboratories and began to publish the results of its researches in the form of bulletins. A number of enthusiastic and able workers were drawn to to the laboratories of the Association from the different Universities of India to work under the inspiring guidance of Prof. Raman and the unostentatious and apparently simple premises of 210, Bow Bazaar Street, Calcutta became the centre of research in theoretical and experimental Physics, figuring prominently in the several papers that appeared in *Nature, Philosophical Magazine, Physical Review*, and other scientific journals of the world.

Prof. Raman now turned his attention from the field of Acoustics to that of the molecular scattering of light. As a result of his early experiments Raman was the first to give a correct explanation of the blue colour of the sky and that of the sea. Though the blue of the sky had been known to be due to the scattering of light by minute particles of dust, it was the late Lord Rayleigh that drew attention to the possibility of the scattering of light being due to the molecules of the air. This was confirmed by Prof. Raman by his observations on the blue light of the sky in the mountain heights of Doddabettah where the atmosphere was practically free from dust particles. The explanation was also verified in the laboratory by the experiments of Cabannes and the present Lord Rayleigh who observed the faint blue track of a strong beam of light through dust-free gases. An exhaustive series of experiments on the molecular scattering of light in various gases and vapours was conducted by Prof. Raman and his fellow workers in Calcutta, where, as in other parts of India, the briliant sunshine available for the most part of the year enabled the experiment to be easily tried. A metal cross tube closed at three ends, A, B and C by means of glass windows was employed and a horizontal beam of sunlight was passed through AB. (Vide Fig.) D was a conical horn of green glass thoroughly blackened on the outside to prevent any extraneous light from finding its way into the region of observation and its function was to enable the light scattered behind to be reflected back in the line of sight. When air or carbon dioxide rendered dust free by cotton wool was passed for a long time, the observer at C found that the previously intense dusty track got weaker and weaker until finally a perfectly uniform faint blue track was visible. As it was very essential to prevent the distraction of the

eye of the observer by external light and to keep the eye at its maximum sensitiveness to feeble illumination like that due to molecular scattering, the



observer located himself in a light-tight wooden cage 4 ft. square by 8 ft. height humorously referred to by Prof. Raman as "*The Black Hole of Calcutta.*"

The cause of the blue colour of the sea had not been properly understood before. Various explanations had been put forward. The view that the blue of the sea was nothing but the reflected blue of the sky was held by some. That it was due to suspended dust particles was held by others. It was even seriously contended by some physicists that the blue colour might be due to the scattering of light by small animalcules in the sea. It was difficult to disprove this statement as the sea did not admit of wholesale sterilisation either by boiling or by treatment with a sufficient quantity of a germicide. Prof. Raman passed a powerful beam of white light through various liquids that were very carefully freed from dust by repeated distillation and he found that the blue colour was equally persistent. By using large clear blocks of ice and also of optical glass and passing a similar beam of white light, he demonstrated that the blue colour or opalescence is shown not only by liquids and dust free gases and vapours but also by solids, thus proving that the scattering of light was a *Universal phenomenon* associated with the molecules of all substances and in all states of matter.

From the year 1921 onwards the molecular scattering of light had become a familiar subject of research in Prof. Raman's laboratories and the large mass of material obtained with the intensive research work carried out on the subject during the seven years preceding 1928 prepared the ground for the discovery of the now famous " Raman Effect " Prof. Raman himself gave the first general account of his discovery at the Inaugural address delivered by him at the South Indian Association, Bangalore, on the 16th March

1928. The effect was actually discovered on the 15th February 1928 and a brief note of the phenomenon under the title "A new type of Secondary Radiation by C. V. Raman and K. S. Krishnan" was sent in advance under date, 16th February 1928, to *Nature* which published the same in its issue of 31st March 1928 (*Nature* Vol. 121, page 501). The history of the discovery is as follows. Following up the observations of Prof. Raman and Mr Seshagiri Rao in December 1921 on the degree of polarisation of scattered light, Dr. Ramanathan in the summer of 1923 investigated the phenomenon more closely and observed that the scattering of light in pure water was accompanied by a feeble radiation of increased wave length which he described as "a trace of fluorescence." The investigation of this feeble fluorescence has ever since 1923 been on the programme of research at Calcutta. Though the phenomenon was described in the paper of Dr. Ramanathan and Mr. K. S. Krishnan as "a feeble fluorescence" the feeling of Prof. Raman was that, in it, they had an 'entirely new type of secondary radiation' quite distinct from what is usually termed fluorescence. The publication of this idea was however discouraged by the view then held that only a few liquids exhibited this effect and also by the supposition (now known to be untrue) that it was unpolarised in the same way as ordinary fluorescence in liquids. It might even have been asserted by a chemical critic that the whole thing was due to 'a trace of dissolved fluorescent impurity.' A powerful impetus to further research was provided when it was felt by Prof. Raman that the effect might be a kind of optical analogue to the modified radiation of Xray scattering, discovered by Prof. Compton and termed 'Compton Effect' for which Prof. Compton was awarded the Nobel Prize in Physics for the year 1927. (It is of significant interest to mention here that as the discovery of the 'Compton Effect' in Xray scattering had made Prof. Compton, the Nobel Prizeman in Physics for the year 1927, the discovery of the analogous 'Raman Effect' made Sir C. V. Raman the winner of the Nobel Prize in Physics for the year 1930). Prof. Raman immediately undertook a thorough experimental re-examination of the subject in collaboration with Mr. K. S. Krishnan employing at first the method of complementary filters, suggested by Stokes for the detection of fluorescence. Prof. Raman was then led on to examine the spectral character of the scattered light and employed for the purpose the light from a quartz mercury arc lamp rendered monochromatic i. e. into light of a single colour by a filter which cut out all the visible lines of longer wave lengths except the indigo line 4358 A. U. When the monochromatic light of the lamp was focussed by a lens on the centre of a bulb containing a dust free liquid and the scattered light examined by a direct vision spectroscope, it was found to exhibit, in addition to the indigo line of the incident light, two or more sharp

bright lines in the blue and green regions of the spectrum. This was a remarkable discovery. It means that new rays different in wave length from the original incident rays are manufactured by the molecules of the substance. As has been remarked by J. G. Crowther, a British Physicist, " These new rays are different for different substances, thus providing a new badge for every variety of material. A new kind of ' finger-print ' for every different sort of matter is obviously of immense importance."

The one well-known optical phenomenon which has got some kind of similarity to the ' Raman Effect ' is that of fluorescence. In fluorescence the track of a beam in a transparent substance shines with a colour which is characteristic of that substance, but which is independent of the nature of the incident light. In other words, whatever may be the colour of the incident light falling on the fluorescent substance, the colour of the light scattered by it is always the same, whereas in ' Raman Effect ' the colour of the scattered light varies not only with the substance but also with the nature of the incident light. Moreover, the phenomenon of fluorescence is exhibited only by a few substances like kerosene, quinine sulphate solution, and the aniline dye stuffs while the Raman effect is *Universal* being exhibited by all transparent substances, solids, liquids, or gases. ' The Raman Effect ' may be described as ' delicate and universal' while fluorescence is 'coarse and special.' To quote the same British writer, ' The universal nature of the Raman Effect makes it a discovery of the first importance. Its study must lead to further insight into the connection between waves and quanta, Xrays and ordinary light, the spectra of atoms and molecules and the structure of matter.' In the words of Sir C. V. Raman, ' It all remains to be worked out.'

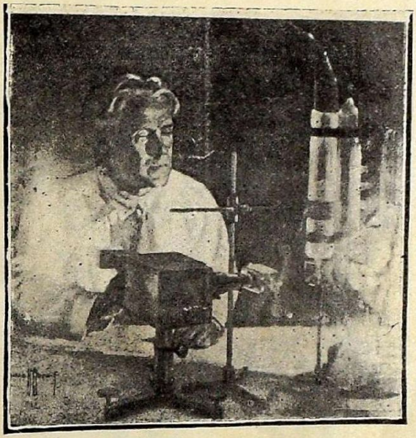
Soon after the discovery of the Raman Effect, Prof. R. W. Wood, the eminent American physicist set himself to verify the phenomenon with an improved arrangement of apparatus (Vide plate......), which made it possible to photograph the strongest Raman lines in a few minutes (Raman's original arrangement requiring several hours' exposure). Prof. Raman's results were completely confirmed by Wood. To quote his very words in the note communicated by him to *Nature* (8th Sep. 1928) ' Prof. Raman's brilliant and surprising discovery that transparent substances illuminated by very intense monochromatic light scatter radiations of modified wave length and that the frequency difference between emitted radiation and that of the incident radiation is identical with the frequency of infra-red absorption bands, opens up a wholly new field in the study of molecular structure. The discovery makes it possible to investigate the remote infra-red regions hitherto little explored owing to experimental difficulties." (It is no ordinary compliment to Sir C. V. Raman that Prof. R. W. Wood whose standard treatise on ' Physical

Optics' ever since its publication, had been read by almost every M. A. student including Raman himself, is now conducting a series of investigations on 'The Raman Effect' as the interesting plate appearing elsewhere in this magazine will show).

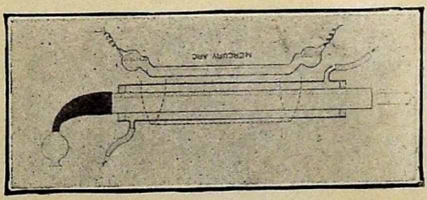
The publication of the discovery of the New Raman Effect immediately excited world-wide interest and attention, and it may be said that there is not a single laboratory of any reputation in Europe or America, in which investigations on the 'Raman Effect' are not in progress at this time. On a rough estimate, about 600 papers have already appeared on the subject, and it is increasingly clear that the literature on the 'Raman Effect' will grow at an amazing pace. Prof. Peter Pringsheim, an authority on Spectroscopy, concludes his note on the 'Raman Effect' as follows, 'Upon one point there can be no doubt that through his discovery Raman has opened up a great and completely new region in spectroscopy.'

In appreciation of his earlier researches, Prof. Raman was elected a fellow of the Royal Society in 1924. The Government of India have conferred on him a Knighthood and recently he was awarded the Hughes Medal of the Royal Society. It is therefore in the fitness of things that, to crown all, the award of the Nobel Prize in Physics, the highest international distinction that could be conferred on any Physicist during a year, has been made to Sir C. V. Raman.

I cannot close this article without reference to the genius, the personality and the delicate sense of humour of Sir C. V. Raman. Prof. Raman has an almost intuitive instinct for original thinking. Whenever some new phenomenon was observed, he used to say to his colleague " Mr..............., I have a feeling that the effect is due to so and so.' If Prof. Raman felt anything to be true, it was a scientific fact. Once when he was referring to the spectrum of the iron arc, he remarked "The sight of the spectrum of an iron arc is enough to make a man wedded to science all life." Though students have remained cold and unromantic even after the sight of the spectrum of the iron arc, it is an undoubted fact that the large number and the beautiful arrangement of the bright lines in the spectrum of the iron arc has had the effect referred to by Prof. Raman in a few wavering cases like that of the writer of the present article. Prof. Raman has a peculiar sense of humour and can invest even a dry experimental fact with an interest that will catch a popular audience. In connection with an arrangement in which the energy of sound was measured by the displacement of a spot of light from a mirror attached to a thin mica diaphragm at the mouth of a horn, Prof. Raman humorously remarked in a lecture that the arrangement was of great practical importance particularly to lawyers and judges in assessing the exact amount of damages to



PROF. R. W. WOOD,—**Demonstrating**
"RAMAN EFFECT."



APPARATUS FOR STUDYING
"RAMAN EFFECT."

be paid by a noisy and troublesome person to his neighbours whom he disturbs by his turbulent quarrels at late hours. Prof. P. R. Krishnaswami mentions that on a particular occasion when a number of collars happened to fall down while one was being drawn from the shelf by Prof. Raman for dressing himself, he burst out with the remark, "What a rebellion among my collars." While demonstrating the wild unceasing dance of minute camphor particles on the surface of pure water in a lecture on 'The Surface Phenomena of Liquids' delivered at this College by Prof. Raman, sometime in the year 1928, he stated that the explanation of the phenomenon was a question in the M. A. Degree Examination of an Indian University for which he was an Examiner and related how the answers of the candidates were unsatisfactory and how on turning back to the text books, the explanations given there were found equally unconvincing. Prof. Raman concluded that the candidates had *full marks* for the question and that he and his fellow workers at Calcutta had a problem for investigation in their laboratories. Any one who happens to come into touch with Sir C. V. Raman cannot fail to be struck by his magnetic personality, his child-like simplicity and piercing eyes. His vision is more penetrating than Xrays and it looks as if it is endowed with the power of turning things inside out. The 'Raman Effect' is only the first discovery in a new and wide scientific field that has been recently revealed by that keen-vision. More are yet to follow. May Sir Chandrasekara Venkataraman have length of years to bring more glory to himself and to Mother India!

Dewan Bahadur
K. Ramunni Menon's Speech

delivered on the occasion of the opening of The Science Exhibition.

I deem it a great privilege and a great honour to be present here on the occasion of the celebration of the Diamond Jubilee of the College. I feel very grateful for being called upon to take a formal part in the celebration, because it gives me an opportunity of showing to you the deep interest which, as the Vice-chancellor of the University and as a member of the Educational service, I take in the success and prosperity of this Institution.

The Kumbakonam College has counted sixty and odd years of existence. There are Colleges in the older Universities of England which are more than six hundred years old. As a mere incident in the life and growth of an educational institution, the completion of sixty years of life does not perhaps arouse our admiration. But it would be well to remember that Colleges in this country are of modern growth and that sixty years of active life is not a mean record. We may therefore well rejoice on this happy occasion and offer our hearty felicitations to the Principal and the staff, the students, past and present, and the numerous friends and well-wishers of the College.

Though the science exhibition which it will be my privilege to open presently forms only one of the several events in a varied and interesting programme, and though I may be expected to strictly confine myself to that event, I feel some difficulty in altogether ignoring the nature of the occasion which has given birth to the exhibition. I shall therefore without any apology travel a little beyond the strict confines of my appointed task.

On an occasion like this, one naturally ponders over the past achievements and the future opportunities of this College. We are now-a-days accustomed to hear much unfavourable criticism of our Colleges. There are people who look upon a College as nothing better than a factory for the production of graduates,—graduates, be it noted, who cannot secure profitable employment in after-life. It may be admitted that there is an element of truth in the criticism that we are producing a surplus of graduates. It would certainly conduce to the healthy functioning of our educational institutions if we could devise some means of eliminating this evil. But the evil itself is the result of economic causes and the Colleges cannot be held responsible for it. No College need, therefore, be disheartened by criticism of this kind. To judge the work and worth of a College by the percentage of its passes at University examinations, though a convenient practical method is, after all, to take a very narrow

view of its aims and achievements. A far truer criterion of the work of a College, in this caste-bound and priest-ridden country, will be furnished by the quality of its output, by the character of its alumni, by the breadth of outlook, the love of justice, and the passion for selfless service which inspire their life and work. In speaking of this College, I shall not indulge in the inflated panegyrics which were in vogue a generation ago. I shall content myself with remarking that it has established a tradition for efficiency and that it has sent out into the world men imbued with a high sense of public duty who have risen to the height of their limited opportunities.

We are now at the dawn of a new era in the history of this country. Recent events justify the expectation that a large measure of power will pass into the hands of its citizens. Whether this power will be exercised wisely, justly, and for the common good will depend largely upon the ideals, the character, and the equipment of our public men. To the Colleges will come the opportunities and upon them will devolve the responsibilities of shaping in their plastic period the character of our future leaders, of enriching their minds, of awakening their sympathies, and of endowing them with high purpose. Let us hope that this College will fulfill its great destiny in the coming era, and that it will send forth men and women imbued not only with affection for their country, but with a genuine love of everything that is great and noble and worthy of imitation in the outside world.

Students and Politics

I am glad to find that I am addressing a large gathering of students. Before I pass on to say a word on the Science Exhibition, I would like to avail myself of this great opportunity to express my sincere appreciation of the good sense which the students of this College, and I am glad to say, the students of this Presidency generally, have shown by their attitude towards the intense poiltical agitation which has swept over the country recently. Every age has its opportunities and its duties—youth no less than others. Youth is the time for intense study and for preparation for life. Modern life has become so complex and strenuous that it is an extremely difficult problem to provide suitable educational opportunities for a preparation for it. Schools and Colleges are maintained and equipped at great public expense and provide those opportunities as best they can. In this connection it will be well to remember that you have far better opportunities than your fathers had, and it would be nothing but egregious folly on your part, to put it mildly, not to make the fullest use of them. The time that a young man can afford to spend at College is none too long for him to get the best out of his opportunities. If he wishes to do even tolerably well during his College days, he must be free from distract-

ion and put forth concentrated effort. These essential conditions of work cannot possibly be secured by a student who divides his attention between college work and political propaganda or agitation. It is well also to remember that parents generally practise self-denial in order to give their children a College education. For all these reasons, it is a matter for profound thankfulness that our students have sternly and courageously refused to be diverted from their legitimate work by seductive appeals to their youthful emotions. They have, by their conduct, shown a true sense of responsibility and set a worthy example to their fellow-students elsewhere.

THE EXHIBITION.

I now come to the very agreeable task of opening the Science Exhibition. The Exhibition is on a varied and extensive scale. The Principal is to be congratulated on having organised it as a part of the Jubilee celebration. In my opinion, he could not have conceived of anything better calculated to make the celebration a success. It is gratifying to know that science exhibitions have become a regular feature of the activities of many of our Colleges. This development deserves the fullest encouragement. It will be superfluous to dwell upon the general educational value of these exhibitions. But I may be permitted to lay stress on one or two considerations which make them particularly valuable in this country.

We have not been slow to recognise the importance of the teaching and the knowledge of sciences. In equipment for teaching and research, great progress has been made in our Colleges and in the University in recent years. Our students are showing increasing preference for science subjects. In research also much work is being accomplished. The knowledge of science cannot however be yet said to have spread very much even among the educated classes. The old literary tradition still clings very tightly to us and we are far too prone to attach undeserved importance to antiquated notions and old world superstitions. Another point may be mentioned. Science unlike other branches of learning is universal in its appeal. In a country like India where there is a clash of ancient traditions and where religious and racial predilections afford such a fruitful field of discord, the study of subjects which are non-sectarian and rational in their appeal will exert a soothing and unifying influence. Again science enters so largely into our everyday life that our comfort, our health, nay, our very existence is largely bound up with a proper understanding of the development of modern science. For these reasons we should welcome every measure calculated to popularise the knowledge of Science and to bring the facts and appliances of modern Science to the knowledge of laymen. I can't think of a more convenient or a more efficient method of po-

THE SCIENCE EXHIBITION GROUP.

pularising scientific achievements than the organisation of exhibitions and popular lectures in well-equipped colleges. The value of such exhibitions will be all the greater in mofusil towns where generally there are no museums or workshops which can be visited by the public. Visitors to the college exhibitions will find specialists and enthusiastic young men ready to help them in their journey through unknown or unfamiliar territory. These exhibitions supplement college instruction and they stimulate popular interest in discovery and invention and are of great help to students also. They establish a bond of attachment between the college and the public. The organising of these exhibitions is not an easy task and the Principal and the staff are to be heartily congratulated on their success. They have placed the student population and the general public of the locality under a deep debt of gratitude. It is now a source of genuine pleasure to me to declare the exhibition open.

The Extinction of the World or Astrology Run Riot.

by Mr N. Ramani M.A.,L.T.

"Those of our readers who are given to the study of the heavens would have, no doubt,been considerably startled to observe the disappearance of the nearest and the friendliest of our neighbours in space, namely, the Earth, The Astronomer Royal has not been able to explain this strange phenomenon. It has been commonly suggested that the cloudiness of the sky is responsible for the sudden disappearance but we cannot accept such a tame explanation. We are sure, therefore, that we are shedding considerable light on this great scientific puzzle by publishing the following fragment which has found its way into our hands in a very mysterious manner. We can only suppose that it must have dropped into our Editorial office from our unfortunate neighbour. We should have gladly paid the contributor, were he but alive, but, even then, we are afraid we cannot, as we are ignorant of the planetary rates of exchange."

EDITOR—*The Mars Observer.*

It was 3 o'clock in the evening when I returned home after the day's drudgery. Relieving myself of my attache case and my office file, I sat down to my customary tea and a wee bit frolic with my little ones. This over, I was just settling myself at my work-table to grind for the morrow, when Harihara Sastry dashed into the room. He is an astrologer of great repute and a frequent visitor of mine. He looked frightfully serious, and, without a word, literally dropped into a chair, and with ghostly accents imparted to me his latest prediction, that the world of ours was to end in a few hours. My first feeling was one of consternation but soon I regained my equipoise. Poor Harihara Sastry was already looking cadaverous, and, in spite of my efforts to console and strengthen him, he merely stared and stared so hard that it seemed as if the eye balls would dart out from their sockets. A moment later, he rose and staggered out of the room. I am the most confirmed believer in astrology and this prediction, I was dead sure, would prove true. Alas! what could I do, what could any one do? A few hours more, and we shall all be swallowed up in eternity, for, the great event shall have happened. It cannot but happen. The earth will cease to be and with it will disappear all living things that fancy themselves secure upon it for a time atleast. The catastrophe cannot but happen; for has not Harihara Sastry who takes the planets into his counsel and the stars into his confidence, to whom the Sun is but a servant and the Moon a mere slave, said that it shall be? And dare this little speck of earth, this tiny atom disobey his supreme mandate? Dare it match itself against the omnipotent will of the great controller of the Zodiac? No! a thousand times, no! a ten thousand times, no! The chances are, blast me!

the certainty is that the general cataclysm predicted by him will convulse the world in a couple of hours. It is by no means unnatural that even the sceptic has come to place faith in the words of the oracle seeing that the prophet of evil has earned a reputation by his mighty achievements in the past. Did not his prediction, sometime ago, with reference to the toothache of a Zulu chieftain come true ? Did not he foresee the death of my master's dog and the calving of my masters' cow? Did not he foretell that, try however hard I might, I should not find my name in the New Year Honours List? And coming to matters of greater moment, not that I deem these above predictions of lesser importance, did not he proclaim the possibility—my friend is always extra-phlegmatic in matters political, of the release of the Congress leaders ? And Harihara Sastry, be it known, can control the distribution of sunshine and rain, cause rivers to rise or fall, order the seasons and regulate the climate. Once and only once did he fail. A society lady of high fashion approached the great penetrator into the marvels of the past and the mysteries of the future in order to learn what particular kind in ladies' sarees would be in vogue in the next season ; but she found, it would seem, that the mighty oracle that could tear the veil from off Nature's secrets was utterly powerless in divining the prospects of feminine fashions. He is not to be censured on any account, for woman's ways and whims are too, too inscrutable even to the sage of the stars.

The prognostication has struck terror every where. But it may be questioned how it comes to pass that I have the courage, the nerve, to write these words in the last few hours of my earthly existence. Be it remembered that I am of a thoroughly scientific cast of mind and I am possessed of a desire, to give to the world—ah me ! not our world, for it will soon cease to be—I mean, I should like to give to other worlds an account of the dissolution of our planet ; and I modestly hope that those into whose hands this manuscript may fall, in whatever planet or star they may be, will duly appreciate my efforts and raise a statue or at least hang up an enlargement of my picture in one of the public resorts, for which purpose I enclose my miniature herein. One thing more. Whatever be the form of memorial, statue or portrait, I must be presented in my true surroundings and with my file, my endless file (but thank heavens ! Harihara Sastry has brought me emancipation in sight) of office papers. As I sit before this fluttering candle and pause between the intervals of writing, I begin to wonder at my own cold-bloodedness but I fervently pray that my name will earn that distinction elsewhere, in some other labour house, in some other world, that I cannot find on this poor planet, the earth.

It is remarkable that the European is more than ordinarily agitated over

the prediction. It is rumoured here in racing circles that a well-known sportsman who has a sneaking faith in the seer took the opportunity an hour ago to dispose of his magnificent racer, which is somewhat halting in one leg, and blind of one eye, for a fabulous sum to a friend of his who had more faith in the honesty of the seller than in the vaticinations of a quack. The significance of the transaction is a little mysterious, but, I suppose that the sporting gentleman was deep in debt and that he evidently wished to pay his creditors at least a tiny fraction in the rupee ere he and the world made their exit together. The gentleman, apparently, has a tender conscience but, still, I fail to perceive how that rare appendage of humanity was satisfied with this last shadowy act of his life. Nor has the scare attacked the imaginative people alone. I know that statesmen and administrators are affected by grave apprehensions as to the consequences attendant on seismal display on such a large scale. Harihara Sastry's prediction has reacted on all and sundry and even the Railway Companies have decided not to run any trains this fatal night though it is a puzzle to me how this action of theirs can avert or mitigate the catastrophe.

What is that terrible bang? Surely, the world is not going to disintegrate earlier than the predicted hour! oh, no! It is only a fierce knock at the door. It is my friend who modestly thinks he is Austen and Pollock, Bashyam and Norton in one. He is breathless and has almost frightened me out of my wits. Know ye all men (alas! by Lucretius, they are on the eve of dissolving into atoms) that last year he stumbled on a fortune, (else *my* limb of the law would have been as poor as a church mouse), by drawing the lucky number in the Derby. He would have me attest his last will and testament binding the money bags to his lineal heirs!. Poor fool! say I; Does he think that Harihara Sastry's prediction is only about us all middle aged folk? It concerns me, it concerns him, it concerns her, it concerns all; livestock and dead stock, chattel and cattle, parents and children, mortmains and tenures, wills and codicils, attorneys and attorneys' clerks, vermin of the law, and wielders of the pen, round tablers and oval tablers. My friend was petrified. And yet another bang! A comrade of mine who had saved a few hundreds by toiling and slaving at some odd jobs invested the pelf in one of the city banks—I call it pelf for I shall soon be out of this planet and care not for these glittering gauds—and now would have his money back! Would I come and help him to do it? Oh, Lord, what fools these mortals be! And these booms of Lucas' horns! whither are the limousines careering at such mighty speed? I see them packed with men, women, and children, evidently bound for a distant place. Cui Bono? We think, don't we? that other people, and not we, are mortal. I am sure the world is getting crazy before it is to enter its

final doom. My friend Pussy Foot, I call him so, though he is just the antipodes of that propagandist, has resolved, I hear, to drink and drink till the world and he go to their final blast, turning and turning.

But it does my heart immense good to hear my next door neighbour muttering the thousand and eight names of each god in the Hindu Pantheon, trying te make his last moments as spotless as possible, Wells are emptied and water pipes run dry in the anxiety of the people to make themselves as holy as possible. The quantity of water that is being wasted is enough to stock the dry Nungambakam lake for five seasons. And the lake itself is being put to a novel use. The poor have made a general exodus to it hoping thereby to keep clear of falling tiles and crumbling walls. The wealthiest in the land have chartered comfortable yachts and have already started on a cruise in order to test, no doubt, the refuge the sea may afford. But as for me and mine— * * * ●

[Here the manuscript comes abruptly to a close. There is a large blot of ink on the last sheet and on consulting experts we find that the smudge is just such a one as would be caused by a tremendous earthquake. The fate of our unfortunate neighbour is no longer left in doubt. The photograph mentioned in the narative has somehow got detached from the M.S. and we regret very much we are not in a position to perpetuate our contributor's memory according to his desire—*Ed. M. O.*

Mr. R. M. Statham's Presidential Address

delivered on the College day

It is with the greatest of pleasure that I find myself once again in the halls of the Kumbakonam College and I most cordially thank the Principal of the College and the President of the Old Boys' Association for having given me this opportunity to be once again associated with the life of a College in which I spent so many happy years and with which I was so intimately connected more than a decade ago. Though I make no claim to be regarded as in any way worthy of the honour of being invited to preside over the College Day functions which happily coincide with the Diamond Jubilee celebrations of the College, I hope I may yet be permitted to regard it as a compliment that an ex-principal should be thought of for such an occasion. Further, I do not think I shall be accused of egotism even if I find reason in defence of my presence here today. I believe I am right in saying that no member of the Department has been Principal of the Kumbakonam College for a greater length of time than myself, with the exception of Mr. Porter. And in that connexion I would like to remind the audience that nothing gave me greater pleasure when I first came to Kumbakonam than the fact that the European Principal of the Kumbakonam College, whose memory was most dear to the citizen of Kumbakonam town and whose work and character have left a lasting impression on the districts south of Madras was none other than a fellow member of my own College at Cambridge. Those of us who have had the privilege of being educated at the Universities of Oxford or Cambridge are naturally though perhaps a little aggressively,proud of the University to which we belong. But we are even prouder of the individual College in which we were resident during our University course. Mr. Porter's brother was Master of Peterhouse and Mr. Porter himself was a very distinguished mathematician of the same College. Peterhouse is the oldest, but the smallest College in Cambridge and you can therefore imagine what my feelings were when I discovered that Mr. Porter, with the traditions of his own College dating back to the 13th Century had so happily laid the foundations of a great Collegiate tradition in a place in South India already famous for classical scholarship. A further excuse for my presence here to-day is that I was fortunate enough to be associated with many of you present in the hall this evening in founding the Old Boys' Association which has, I am so glad to learn, continued from that day to do splendid work on behalf of the College.

My old students will remember that, while I was Principal here, though I, as much as any, respected the past record of the College my motto was 'Dwell

not on the past, but take action on the present and prepare for the future." This week's College celebrations, however, are concerned with the Diamond Jubilee anniversary of the Institution and I feel sure that if I dwell a little on the past history of the College, it will not be interpreted as meaning that I do not appreciate the work and enthusiasm of more modern teachers and students. I think you will agree that it is fitting on such an occasion to look back to first origins and see from what small beginnings our College has evolved.

Mathematics and English :

The Provincial School at Kumbakonam was opened by Mr Forbes, Collector of Tanjore on October 19, 1854. And Mr Fortey, whom the Director of Public Instruction described as a very high Honours graduate of Cambridge University, was appointed the first Headmaster with Mr T. Gopal Rao as second Assistant. It is perhaps interesting to note that the students first admitted to the school had previously been privately instructed by Mr. Hari Rao and Mr. Vasudeva Rao, and, in the very first year, the Headmaster reported that these students showed a remarkable aptitude for mathematical studies. It is no doubt true that Kumbakonam's great reputation for mathematics was largely due to Mr. Porter's own mathematical genius and to Mr. Gopal Rao, but here we have it on record that even as early as 1854, Mathematics appeared to be in the blood of the local people. The school when it started had a total strength of 193 pupils, a number which included 30 Christians and one Adi-Dravida. During the last three quarters of a century there has been much discussion regarding the place of English in the scheme of studies but in those early days, the Tanjore parent and the Tanjore boy evidently knew, as I believe they know even now, how to seize the right opportunity and how to make their way in the world. It is therefore interesting to find that in the report on the school for the year 1854-55, the Headmaster says "Boys do not make so much progress in Tamil as they do in English ; they seem generally to entertain the idea that their future prospects depend much more upon the successful cultivation of English studies than upon their knowledge of Tamil." In the same report he writes " Upon a general review of the last six months there is every reason to be satisfied with the prospects of the school and that a successful career of usefulness may be hoped for from so satisfactory a commencement." We in this hall this evening are in a position to assure the writer if he is in a position to receive our message, that his hopes have been more than fulfilled, and that not merely has the College had a successful career of usefulness but that very many of its alumni have had not only successful careers but careers of great use to India and the Empire. It will be my pleasant task shortly to refer to at least a few persons out of the

galaxy of great names in the Old Boys' Association records who have contributed to the well-being of their followmen. But I may mention in passing as a humble educationaist myself that it is with no small pleasure that I find so many educationists in the list of the old boys of the College.

The early records of the Provincial School at Kumbakonam naturally do not provide much material for painting a picture of the first distinguished students of this institution ; but if the names of the early prominent graduates of the Presidency College, Madras, are examined, it will be found that many of them matriculated from the Provincial School at Kumbakonam.

Education of Girls :

In searching the records, however, I lighted upon a point of interest which I would earnestly ask the people of this district to keep in mind even though the information dates back to the report on the Kumbakonam Provincial School for the year 1855—56 ; there was apparently, at that time, a discussion going on with Government with record to the question of the best way in which to encourage the education of girls. And I find that Dr. Pope, the Tamil Scholar of Tanjore, had in this connexion introduced a practice in the Mission Schools which I venture to think might serve as an example even today of the correct belief that women should not be left behind men in the race for the acquisition of knowledge and for self-development. So long ago as 1856, Dr Pope appears to have stated, " Where there are girls also in a family I will not allow boys to learn at school unless these girls are sent to girls' schools. " I may mention that this gentleman, who in those early days seems to have made such a startlingly modern proposal, was for long connected with the Kumbakonam College as a visitor and examiner.

Lord Stanley's Note :

The first hint I have been able to find of the development of the school into a College was in the Educational Despatch No. 4 dated April 7, 1859, from the India Office, London, in which the Right Hon. Lord Stanley, son of the Earl of Derby, and ancestor of His Excellency, the present Governor of Madras, wrote with reference to the Madras Presidency, "Four Provincal Schools have been established which it is hoped would eventually be formed into Provincial Colleges." In 1864 what we know as the Intermediate classes were opened ; and in the Report on Public Instruction for the year 1864-65, the Director, Mr. E. B. Powell urged upon Government the need for the conversion of the Kumbakonam Provincial School into a Collegiate institution and, in doing so, he stated that " The course proposed

to be followed at Kumbakonam, besides being in accordance with the views originally entertained in connexion with Provincial Schools, has received the approval of the Secretary of State for India in his Despatch No. 4 of April 26, 1865." In reviewing this report the Government stated that arrangements were being made for strengthening the staff of the school in order that it might educate up to the B. A. Degree.

Famous Names :

From this date onwards the records of the College are full of the names of persons, some of which have since become famous and most of which have occupied places of considerable distinction. In fact, even as early as May 1, 1864, we find S. Srinivasaraghavan being granted a Government scholarship of Rs. 10 per month in the Provincial School, Kumbakonam, the recipient, I am sure, being little aware that he was subsequently to be well remembered as a distinguished citizen of India holding many posts including that of the Dewanship of Baroda. It was either in the same year or the following year that the same student was awarded the Beauchamp Prize, the first time, I believe, that it was awarded in this institution. In 1867, the Junior B. A. Class was opened, but the College did not send students for the final B. A. Degree Examination until the year 1869.

Examination Results :

The Examination results of the College in its foundation year 1869 make inspiring reading and should still stand as an example of what these Districts can produce in the way of academic distinction. In the B. A. Degree Examination, 11 students passed out of twelve in the Matriculation Examination, 43 students passed out of 48, 17 passed in the First Class, whereas all the other Colleges in the town of Madras put together, only contributed 12 First Classes. Moreover, a Kumbakonam College student was first in the Presidency, both in the Matriculation Examination and in the Intermediate Examination. Not unnaturally the Director of Public Instruction in his report for the year stated " Upon the whole, the work of the institution during the year 1868 must be regarded as satisfactory in the highest degree."

There are others in this hall far more expert in the history of Old Boys than I am. So I will not attempt to deal with each of the oldest Old Boys individually. But I supose the College may take legitimate pride in finding in the first list of graduates in 1869 the name of V. P. Madhava Rao of whom we are all so proud. His portrait will be unveiled during these celebrations and I think probably that no other College can boast of having an active mem-

ber of the Old Boys' Association still in their midst who was the first graduate ever to pass out of their College. We trust and hope that Providence will spare him more years of life to enjoy happiness and rest after such a distinguished record of services on behalf of his countury.

In the same year K. Kalayanasundaram of the Intermediate was awarded the Strafford Northcote Prize. It is pleasing to find this student the recipient of a coveted University Prize, for as we know, his name was subsequently immortalised by the High School in Tanjore.

The graduates of the following year, 9 in number out of 11 who appeared, included Messrs J. M. Hensman, P. Rathnasabapathy Pillay, R. V. Srinivasa Iyer, C. Rajoo Sastri, E. R. Subbaroya Iyer, and R. Venkatesan. Mr. Srinivasa Iyer found his career in the Settlement Department, Mr. Gopalachariar retired as a District and Sessions Judge, Mr. Hensman, as I am sure you all know, had like myself the privilege of being Principal of the College; while Messrs Rajoo Sastri and Subbaroya Iyer distinguished themselves as Engineers in the service of Mysore State, Mr. Rathasabapathy Pillay became a pleader at Negapatam and Mr. Venkatesan a Vakil of Tanjore.

Other well-known names appear in the records of the College for this year 1870. C. R. Pattabiram, one of the most distinguished scholars the College ever had was awarded the Sir T. Madhava Rao Prize, standing first in the first class in the Matriculation Examination. Later he was first in the first class in the Intermediate and the first graduate of his year 1874. In the course of his College career he took the Sir T. Madhava Rao Prize, the Beauchamp Medal and the Mooppanar Medal and in after life achieved a high place in the Public Works Department. Two gentlemen who were subsequently to be professors in the Education Department also received scholarships and prizes in 1870; they were Messrs N. Vaidyanathan and A. G. Subramanian.

During the years we are now dealing with, much attention was focussed on the need for a better building. In 1870 the Director of Public Instruction in his report wrote that "the need for a building is becoming urgent; but unfortunately, the call for local contributions has not been responded to in a satisfactory manner. At present the students are accommodated in a seriously dilapidated house kindly lent for the purpose by the ranees of Tanjore." And in the following year we find that the building was taken over by Government to be repaired, modified and enlarged, Government setting aside Rs. 10,000 for the work.

In 1871 the graduates included Mr. K. Kalyanasundram, Mr. P. Sivarama Iyer, afterwards a Deputy Collector, Mr. L. Anantaswamy Rao, late Under Secretary, Government of Mysore, Mr. Ratnasabapathy Pillay, District Regis-

trar, Mr. A. S. Venkata Rao also Registrar, Mr. S. Govinda Rao, Revenue Department and Mr. B. T. Swaminathan, Estate Manager.

In 1872 the results of the College Examinations were again excellent and the list of graduates included Mr V. K. Ramanujachariar, one of the most distinguished living Old Boys.

A High Compliment :

I had always imagined that Kumbakonam had been called the Cambridge of Southern India by some local patriot, but in the report of the Director of Public Instruction, for this year, Lieut-Col. R. M. Macdonald, the Director stated with reference to the good results at the Examination " When it is remembered that this College commenced educating up to the B. A. degree examination within the last four years these results, which have only been twice surpassed in the Presidency College must be regarded as eminently creditable to its Principal, Mr. Porter, under whom this College promises to become the Cambridge of Southern India. " The local Government also paid a high compliment to the College in their review of the Director's report stating that "decided by the results of the University Examinations the Provincial College, Kumbakonam takes the foremost place in the presidency."

In 1872-73, Mr. Gopala Rao was promoted to act as Principal for the first time and in the following year the Director of Public Instruction in his report stated that "The results at the examinations were good and Mr. Gopal Rao has proved what was anticipated from his previous career that he can worthily discharge the duties of Principal of the College." Looking back over the years that have passed we in this hall can appreciate what a great contribution to education in the South Mr. Gopal Rao's life and work represent. The graduates of the year 1873-74 again included the names of many famous public men. The first graduate of the year was Mr. B. Hanumantha Rao, afterwards famous as a very distinguished professor of the Presidency College, but his family's fame did not end with his generation. And to-morrow's functions are going to be presided over by another distinguished Old Boy in the person of his son. Mr. T. Sundara Rao, Mr. T. Gopala Rao's eldest son, who afterwards became a Deputy Collector also graduated in this year as did Mr. R. Sundaresa Moodaliar who also became a Deputy Collector. Other graduates included Mr. Mahadeva Seshaiah, Executive Engineer, Mysore, Mr. K. Ranganadha Rao Mirasdar, Kumbakonam, Mr. N. Subbaroyan of the Town High School and Mr. K. Ramanatha Iyer who became a Sub-Judge. Last but not the least there appears the name of a most respected teacher, Professor K. Sundararama Iyer who like Messrs. Gopal Rao, and Hanumantha Rao, has contributed a very distinguished son to the list of our Old Boys.

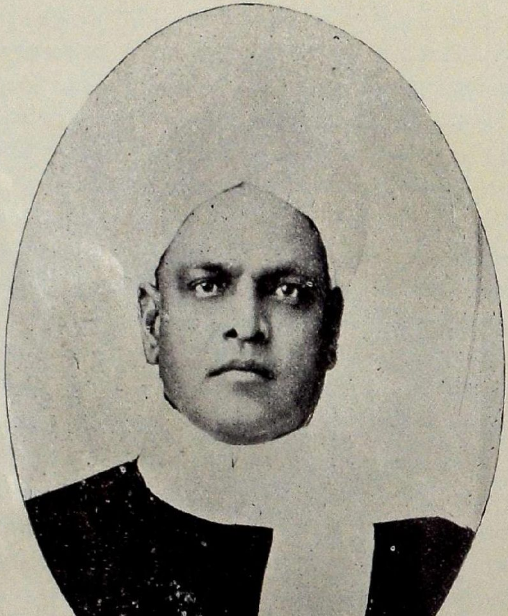
In the following year 1875-75, incredible as it may seem, the successes of the College at the Examination were even more remarkable. At the B. A. degree 12 passed out of 13, at the Intermediate 22 out of 27, at the Matriculation 62 out of 66, and be it noted, that for the first time and I believe for the last time the Kumbakonam College achieved the first place in the University in all the three public examinations.

In considering the success of the College between 1871—76, I think it should be remembered that the conditions under which work was conducted were extremely bad. In 1873, the Director of Public Instruction reported that " The building was little better than a ruin' and in the next year, owing to the the building being in the hands of the Public Works Department, the classes had to be taught in temporary sheds. The list of graduates in 1874-75 iucluded Mr. C R. Pattabhirama Iyer, first in the Presidency in the first class; R. Chakravarthy, who retired as Assistant Professor in the Presidency College, T. V. Gopalaswamy, who retired as Deputy Collector, R. Vaidhyanathan, who retired as Engineer, P. W. D, P. S. Krishna Rao, District Judge, T. V. Srinivasa Iyer, Deputy Collector, C. S. Sami Iyengar, Deputy Inspector of Schools, V. Murugesa Pillay, Tahsildar, and T. V. Lokanatha Iyer, who retired as a Deputy Collector.

The next year 1875—76 was an important year in the history of the College. The new buildings were ready and they were ready for use immediately after the Christmas Holidays.

The graduates of the year 1875—76 included that venerable teacher of the Native High School, S. Venkatarama Sastri who won the Maharaja of Vizianagaram's Prize in Sanskrit and also the Hon. Gajapathi Rao Prize in Sanskrit. A. Krishnaswamy who afterwards became Assistant Commissioner of Salt and Abkari and the veteran educationist for whose record we all have profound respect, Rao Bahadur S. Appu Sastri. It is pleasing to note also that in this year my old colleague R. Doraiswamy Iyer, as an intermediate student, won the Sir T. Madhava Rao's Prize.

In the following year there was another distinguished batch of graduates including T. Viswanatha Sastri who retired as Tahsildar of Saidapet, C. G. Harihara Sastri who was Principal of the Pudukotah College, P. A. Swaminatha Iyer, Headmaster of the Hindu High School, Triplicane, S. Venkobachar Principal of the Madura College, S. Sundaram, Vakil, Tanjore, C. Jambulinga Moodeliar, Vakil, Cuddapah and the third M. L. in South India, A Shiva Rao, Registration Department, S. Krishnaswamy Iyer, Headmaster, Town High School, M. S. Narayaswamy, Vakil, and S. Nagaswamy, Manager, Sivaganga Estate.



THE RT. HON. V. S. SRINIVASA SASTRI
(OLD BOY)

In the year 1877—78 the graduates included R. Chakrapany Rao who retired as District Registrar, R. Mulhari Rao who was in the Educational Service, Mysore. A Annaswamy Iyer, who was the Chief Judge of Pudukotta, K. Subramania Iyer who rose high in the Commercial Department in Bombay T. S. Swaminatha Iyer, Deputy Collector, and lastly two veteran educationalists for both of whom I have the sincerest regard, Mr. R. Duraiswamy Iyer who retired Senior Lecturer of this College, and Rao Bahadur A. C. Pranatharthihara Iyer who is still in the active service of Government.

I do not propose to continue the history of the College further ; but it should not be thought that throughout the succeeding years the College has not produced men of equal distinction. We have only, for example, to look at the programme of activities of the College week to find names of outstanding importance to-day. Mr. T. R. Venkatrama Sastri, and Mr. Bhimasena Rao are public men of whose record any institution must legitimately be proud. Let us not forget also such names as Dewan Bahadur P. Subbiah Moodeliar, Mr. Muthia Moodeliar and Mr. K. R. Srinivasa Iyengar of Mysore. One other name will, I know, spring to the mind of you all and that is the Right Hon. V. S. Srinivasa Sastri whose contribution to Indian and Imperial affairs has been of such an outstanding character. His passage from the post of a humble schoolmaster, to the head of an all-India humanitarian association and from there to the position of what perhaps might be called a leading international diplomatist represents a career perhaps unparallelled in the annals of this College. So much for the past history of the College. I have said enough, I think, to show the present staff and students of the College how much inspiration can be drawn from a brief retrospect of the early history of their institution.

Unemployment Problem :

Times have changed and the College has now to face intensive competition both in regard to the more modern institutions which have sprung up around us and in regard to the struggle for employment which is becoming infinitely more difficult than it was in the days of your predecessors. Nevertheless, it has been a pleasure to listen to the speech of your worthy Principal and to the various reports and to learn from them that in so many ways Kumbakonam is still holding its own. Rival attractions have reduced its numbers, but quality rather than quantity is still a sound principle to aim at. I have, however, a small message to deliver to the present-day students of the College. Nobody who works in the sphere of education to-day in South India can fail to realise that the most pressing problem of the moment in higher education is the problem of unemployment and the adjustments to be made to surmount the present difficulties. While I am aware that there are things to be done within

the educational system itself, I will be bold enough to suggest that the solution of the problem really lies not in the alteration of the system but in the alteration of public opinion. It is an ill wind that blows nobody any good and I think the present distress is in some ways to be welcomed in so far as it gives the parent and the student a great opportunity for altering the time-honoured attitude towards the true function of education. The modern student is faced by many difficulties in the way of entering Government service and the leading professions. Situated in such circumstances what should he do? The students of Kumbakonam and the surrounding districts have already proved their ability to get on in various walks of life. Why should they not therefore now prove their ability to succeed in other almost untried walks of life? In this connexion my first advice to the young students of to-day is "Marry late."

I know times are changing, but even now students are hampered by family responsibilities before they are in a position to earn a living wage. Further, young graduates owing to their family circumstances, often accept a certain salary in posts with little prospects rather than face some years of apprenticeship in posts which will ultimately lead them to wealth and position. Young men should be free to enter upon the adventure of life and the advance of life very often means a hand-to-mouth existence in the earlier years with only enough rupees to keep body and soul to-gether, but leading often to a carefully built up business or trade. Why look to the services and professions where in the first place, competition is so great and secondly, the rewards are comparatively small?

Trade and Commerce:

My second piece of advice, therefore, is turn your eyes and ability towards all those openings wh ich we have in our superior way considered in the past to be suitable only for those whom graduates from this College might perhaps call uneducated. Tne traders, the merchants, the shop-keepers. and the agriculturalists may appear to you uneducated, but actually the successful ones amongst them are men who have educated themselves in their business by years of experience and astute common sense and they are much to be admired. If they succeed with their limited attainments, what is to prevent many of you making a success of commercial undertakings? Economic conditions are such that there is little room left for old prejudices and taboos. When a jatka driver or an artisan earns more than a clerk, it is time that College graduates as they have done elsewhere in the world, changed their angle of vision. We have seen how with few exceptions the older generations of students of this College made their mark in the limited spheres of the professions and Govern-

ment service and, owing to changing conditions, it is perhaps now time that the younger generations should make their mark in trade and commerce. We cannot afford to despise any field of activity—we have only to consider whether a success can be made of it and whether it can be made to pay. The most generous patron of the Old Boys' Association, Mr. N. R. Iyer started life at the lowest rung of the commercial ladder and his Tanjore talents brought him to the very top. He is an example which should inspire you in these difficult times. William Morris was a humble bycycle repairer in the University Town of Oxford not many years ago and is now a millionaire. For those who own land, the supervision and improvement of cultivation is an honourable profession for an educated man. For those who have little capital, the coastal trade of this district, the wholesale trade, the retail trade, all provide chances of enterprise and foresight. There are many other openings for adventurers. Why should not rural transport, the forming of motor bus companies, the running of taxies, etc., be in the hands of enterprising graduates ? Who is going to be the first to organise air transport and deliver copies of The Madras Mail and The Hindu in Kumbakonam in the evening of the day of publication ? A little money, a pilot's certificate, an open field, and the thing is accomplished. But the spirit of adventure and enterprise must be there. At least four of my old students from this College are to-day making more money in private business enterprises than ever they would have in Government service, and more should follow them. The films, talkies, wireless are all only beginning in India and there must be great chances for men of resources and ideas. Even for those who have no capital of any kind, there are still successful careers waiting. Business houses, banks and railways, want honest hard-working clever men but they must start at the bottom and wait. Even here I should say "Don't go for the safe job, but go for the risk and the adventure." I have often been told that it is all luck whether under such conditions a man gets on or not. Frankly, I don't believe in luck when these things are concerned. They say it is luck, for example, when a man succeeds at the Bar. It is absolutely untrue. Patience, tact, hard work, honesty and abilty alone bring a man to the top and it is so in most other walks of life. Anyway, whatever the future may hold for you, I wish you the very best of good fortune and may you from amongst yourselves continue to contribute good men and true to the coming Federated India !

A word to my friends of the town. Whatever the Tamil dictionaries may say of Kumbakonam it contains for me loyal, hospitable and sincere friends and I could wish for no more. There is no need for flowery sentences—simply, I thank you. In the audience, I see many of my own set of students. I have told you that the material rewards of the teacher are not large,

but looking back on the spacious days I spent with you in this College and conscious of the unbroken link which still bind us together. I feel more than amply rewarded. More words are unnecessary to express my feelings.

To my good friend Mr. T. Krishnaswamy, I offer warm thanks for his constant attention to my wants during my stay here.

The College Day has been splendidly celebrated and my colleague Dr. S. R. U. Savur deserves all our thanks for the untiring manner in which he has maintained all the old activities of the College and inspired many more, notably the opening of a most successful Adult Education class. To him, to the staff, and to the students, I wish prosperity and contentment.

My Wish.

by K. Gopalan, IV Class.

I would I were a red, red rose,
So might I stand and smile in grace,
Or sleep in Beauty's fond embrace
And sweeten for a while all woes
Unsullied by the thorns.

I would I were a small song-bird,
So might I soar in joy on high,
Have glimpses of a brighter sky,
And softly twitter God's own word,
" Live short, live sweet. "

I would I were a summer breeze,
So might I waft o'er lovers' lips,
Or soothe their pangs with nectar sips,
A short-lived, pleasing, formless breeze,
Above all mortal thanks.

Oh, I would be the jasmine bright,
And breathe incense from eve to morn,
And lull the souls mid cares forlorn,
As the fragrant flower of spotless white,
Blest and loved by all.

I'd float in air as warbled lay,
Soft from the throat of nightingales
Sweet as the tender flute exhales,
And gently in my Love's ears say,
" Hist! love, we meet. "

Mr. Masefield's Minor Poems.

by Mr. N. R. Kedari Rao, M.A., L.T.

The announcement of the offer of the Poet Laurateship to Mr. John Masefield (in 1930) was met with a chorus of universal approval which served to show that he had already been regarded as the foremost of living poets and that his choice only set the seal of official recognition on the popular estimation of his work. What then is the reason of this popularity which is not merely ephemeral but likely to be permanent?

The fact is, Masefield is the poet of the *masses*, not of the classes only. He sees life from the point of view of the general populace. His thought, his expression, his language are all familiar to the laymen who regard him merely as their own mouthpiece. They consider that if only they had the gift of facile writing, they would also write in the same way in which he writes. To adopt his own words, his songs have been fashioned and his tales are told not of princes and potentates, nor even of rulers and commanders, but of just the average run of humanity—the private soldier, the common sailor, the porter with the heavy burden on his back, the tramp on the road, in brief, all those whose lot is to do the hard work of the world with little or no recognition from above. In one word, he is the poet of democracy *par excellence.*

He lives and moves in the same plane as that of the ordinary Englishman and so, his ideas find a ready response in the bosom of every one of his countrymen. England owes her greatness to her undisputed maritime supremacy for the last three hundred years and more; and yet there are not very many poets who have sung the charms of the sea. It was reserved for Masefield to make this sphere his own and the distinction has easily come to him as the greatest sea-poet of England.

This is probably due to the fact that as a young man, with neither friends nor money, he had to go out as a sailor for his livelihood; but whatever may be the reason for it, there is no doubt he has turned all his bitter experiences to good account in his literary work. In piece after piece, we have the note of *the poetry of the sea* struck in a remarkable manner. Take for instance the well-known lines of *The Sea Fever* :—

> I must down to the seas again, for the call of the running tide
> Is a wild call and a clear call that may not be denied;
> And all I ask is a windy day with the white clouds flying,
> And the flung spray and the blown spume,and the sea-gulls crying.

Apart from the word-painting, the passage is valuable as an expression of the Englishmen's proverbial love of the sea, in spite of all its storms and all its dangers. They are drawn to the loadstone rock, as it were, by means of a magnetic attraction which is too strong for them to resist.

The same idea is expressed elsewhere in much simpler language :—

One road leads to the river,
As it goes singing slow ;
My road leads to shipping,
Where the bronzed sailors go.

And the sea is described in many a measured phrase :—

A wet road heaving, shining,
And wild with sea-gulls' cries,
A mad salt sea-wind blowing
The salt spray in my eyes.

My road calls me, lures me
West, east, south and north ;
Most roads lead men homewards,
My road leads me forth.

The lure of the sea has a magical effect on the poet's mind and he breaks out into rapturous praise of this 'road without the road-dust.'

The whole volume of Sea Water Ballads—his earliest publication—is devoted, as the very name indicates, to the joys and sorrows of sea-faring life. We get a vivid idea of the sailors' experiences in fair weather and foul ; in landing at strange places ; in meeting unforeseen difficulties ; oftentimes their thoughts are turned to their kith and kin whom they have left far behind in their hearth and home. To them shipwrecks and drowning at sea are not unexpected dangers. *Quietly* do the sailors say when the *Loch Achray* went down with her seven-and-twenty hands,

She filled by the head and down she goed,
Her crew made seven-and-twenty dishes
For the big jack-sharks and the little fishes,
And over their bones the water swishes.

Incidentally it may be noted that Masefield is not afraid of using colloquialisms. He is probably of the opinion 'that the slang of today becomes the standard English of, say, fifty years hence.'

Life at sea, being not always a bed of roses, many are the hardships the sailors have to undergo. In unknown lands they fall an easy prey to all kinds of fever and the treatment accorded to them is of a rough and ready nature.

" I 've a lick of fever-chills," he said,
" 'n my inside it's green,
" But I'd be as right as rain," he said,
" if I had some quinine,—
But there aint' no quinine for us
poor sailor-men.

Of course, if any of the passengers fall ill, there is a doctor who attends to them, there are buckets of quinine available for them, and they are given all the luxuries they want. But the sailors have to put up with their sufferings, as best they could: and any complaint to the captain would simply make matters worse; for he would come down upon them and say :—

The best cure for fever-chills, is shovelling bloody coal.

So, they have to find what relief they can in the well-worn truth,

It's *hard*, my son, that's what it is, for us poor sailor-men.

By the bye, this passage is another proof of the fact that Masefield is bold enough to use the every-day language of the people in his poems—with their oaths, and their contractions, and their mannerisms, and all their grammatical errors. It is realistic poetry that he is attempting and so he is not unjustified in adopting the slang of the sailors in poems relating to their llfe.

If the sailors are afraid of sunken rocks, of floating ice-bergs, and of the terrific hurricanes, they are not insensitive to the advantages of the Trade Winds and the comforts of continued fair weather. It rejoices their hearts to think of—

the red wine, the nutty spanish ale,
The shuffle of the dancers, the old salt's tale,
The squeaking fiddle, and the soughings in the sail
of the steady Trade Winds blowing.

As the sailors pass along,
English sea astern us and afore us,
Reaching out three thousand miles ahead,

they cannot but remember the sailor-kings of old—

Drake an' Blake, an' Collingwood an' Jervis,
Nelson, Rodney, Hawke, an' Hewe an' Hood.

The very mention of these names is enough to conjure them with and to inspire them to deeds of heroism—

They'd a hard time, haulin' an direction,'
There's the flag they left us, Billy—tread
Straight an' keep it flyin'—recollection,'
Yonder is Cape St. Vincent and the Dead.

The reference to Cape St. Vincent reminds one of Browning's more poetic lines—*Home Thoughts from the Sea*—and the comparison brings out the difference between realism and idealism.

Besides his unique contribution to the literature of the sea, Masefield may also be regarded as a ceaseless seeker after beauty. He is full of admiration for the glories of Nature; for example look at his sentiments on a fine April morning.—

> I smelt the dewy morning come blowing through the woods,
> Where all the wilding cherries do toss their snowy snoods;
> I thought of the running water where sweet white violets grow,
> I said, "I'll pick them for her, because she loves them so."

Apart frem the calmness and the fragrance of the morning scene, we have the skilful introduction of the human touch in the last line. The sight of the sweet white violets reminds him of his beloved and he picks them up ***for her sake*** more than his own.

Turning to his lyrics, we find, like all other great poets, he has the gift of felicitous phrases. The old, old idea that 'Man is man and master of his fate' is expressed in a new garb—

> My road shall be the road I made.

He seems to have had a rare affection to his mother and at her death, he wrote a pathetic poem in her honour which is well worth quoting:—

> What have I done to keep in mind
> My debt to her and womankind?
> What woman's happier life repays
> Her for those months of wretched days?
> What have I done, or tried, or said
> In thanks to that dear woman dead?

One of the best ways in which he can discharge these debts is to better the lot of womankind as a whole. Poignantly he feels that even in this civilised twentieth century with all our talk of the feminist movement and the cry for Women-franchise and Women's Rights,

> Men triumph over women still,
> Men trample women's rights at will,
> And man's lust roves the world untamed.

Feeling quite helpless to save the situation, he cries out in tones of despair—

> O grave, keep shut lest I be shamed.

Similarly the familiar theme of the contrast between the transience of the material and the permanence of the spiritual is treated in a lyric of great

beauty. Troy Town is covered up with weeds; her forts and palaces are now in ruins; but

> The courts the Grecians overcast
> Became a city in the soul.

Or take the instance of the lost island of Atlantis. It is no doubt true that

> The green and greedy seas have drowned
> The city's glittering walls and towers.

But what of that?

> The Atlanteans have not died.
> Immortal things still give us dream.
> The dream that fires man's heart to make,
> To build, to do, to sing or say
> A beauty Death can never take,
> An Adam from the crumbled clay.

Again, the idea of the tremendous waste in this universe is eloquently expressed:—

> No rose but fades: no glory but must pass:
> No hue but dims: no precious silk but frets.
> Her beauty must go underneath the grass,
> Under the long roots of the violets.

But this sorrow is not inconsolable; for 'Death brings another April to the soul.' So in reality there is nothing for tears in this world. Life is all a flux and while there are certain types which are decaying, there are others fast rising up and filling the vacant gaps in the middle.

It only remains for us to consider his Sonnets. Though he has written hundreds of them, he rarely attains any supreme excellence. There is none which has the haunting charm of Keat's *Bright Star* or the wonderful melody of Blanco White's *Night and Death.* The best of his sonnets are but passable. This is probably due to his constant invocation of 'Beauty'; like happiness, beauty cannot be invoked or pursued for its own sake. A poet's business is to make us aware of beauty, not to talk about it.

Masefield seems to be in touch with the latest developments in philosophy and science and the general theme of the sonnet-sequence is an inquiry into the origin of life in this universe. What is the part played by the Sun in this regard? How does life come into being and what happens to the soul after it shuffles off its mortal coil? What is an atom? What is a cell, several millions of which seem to pull on harmoniously when a man is alive, but break off in diverse ways the moment he is dead? These and other momentous questions are sought to be answered in his sonnets. The thoughts of the

sober scientists that the sun is the sole fountain of heat and light for this our earth and that he is the sustainer of all forms of life are expressed in picturesque verses :—

Out of the sun comes all the quick in me,
His golden touch is life to every one,
His power it is that makes us spin through space ;
His youth is April and his manhood bread ;
Beauty is but a looking on his face ;
He clears the mind, he makes the roses red.

After the scientist has made his discovery that in a human being there are countless cells to be found, it still remains a wonder how they get on without hitch during the man's life-time and fall away from one another the moment he dies.

It may be, that the million cells of sense,
Loosed from their seventy years' adhesion, pass
Each to some joy of changed experience,
Weight in the earth or glory in the grass,
It may be that we cease ; we cannot tell.
Even if we cease, life is a miracle.

So, poetry begins where the utmost reaches of science end !

Once a man dies, there is no power on earth to bring him back to life. ' No hand relights the little candle blown.'

From man, he passes on to the Creator. Who is God ? Where is He ? Is He a Being unapproachable on the heights ? or is He one with us ? The orthodox idea of God he gives up and bravely asserts—

There is no God, as I was taught in youth,
Though each according to his stature, builds
Some covered shrine for what he thinks the truth,
Which day by day his reddest heart-blood gilds.

But that does not mean that he is an atheist and an unbeliever:

There is no God ; but we, who breathe the air,
Are God ourself, and touch God everywhere.

He thus recognises the Divinity in Man and so his attitude towards life is one of robust optimism. There is joy overflowing in this world, if only we have eyes to look for it in the appropriate places. We have the ' splendid joy of the stars : the joy of the earth.'

So, we must laugh and drink from the deep blue cup of the sky
Join the jubilant song of the great stars sweeping by,

Laugh, and battle, and work, and drink of the wine outpoured
In the dear green earth, the sign of the joy of the Lord.
Laugh and be merry together, like brothers akin,
Guesting awhile in the rooms of a beautiful inn,
Glad till the dancing stops, and the lilt of the music ends.
Laugh till the game is played; and be you merry, my friends.

There is no doubt a great deal of difficult work has to be done in this world —but let us put our heart into it, let us laugh and be merry while we work, so that our burdens may be lightened by our laughter and merriment. Masefield then is a great optimist and it does one good to come into close contact with this cheerful soul.

A school-master asked one of his small boys What is a pilgrim?" "A pilgrim is a man, Sir," answered the boy. "But that is an incomplete answer. I am a man, but would you call me a pilgrim?" "Oh, no, sir," said the confused little boy, "A pilgrim is a *good* man."

* * * * * * * *

The owner of a garden seeing a boy climbing up the apple tree asked him,
"What are you doing?"
"Looking for a kite I lost."
"That was three weeks ago."
"Yes. But the apples were not ripe then."

Justice K. Sundaram Chettiar's Speech

before unveilng the portrait of Mahamahopadyaya V. Swaminatha Aiyer.

LADIES AND GENTLEMEN,

In response to the call of my esteemed friend, Dr. Savoor, that high souled gentleman, I am here today to take part in the pleasant function of unveiling the portrait of the great Pandit. As the spokesman of you all, I have the privilege of paying a tribute to one who has so well earned the affection, regard, and love of generations of students. I believe that the idea of installing a portrait on the occasion of the Diamond Jubilee is a well-conceived one, inasmuch as a portrait puts us in memory of the character, achievement, and personality of the original and the college authorities have to be congratulated on having arranged for it.

You are perpetuating the memory of a great man. His portrait will be a reminder to many an aspirant after proficiency in Tamil Language and Literature. Having spoken about the utility of installing his picture in the College Hall, let me give you a brief sketch of his career. Mr. Aiyer was born in a village near Papanasam. His father was a pious and learned gentleman with great attainments in music. Under his fostering care, Mr. Aiyer had training in Tamil Language and Literature, and later he came under the direction of the great Vidwan Minakshisundaram Pillai. He was the Samasthana Vidwan of the Tiruvaduthurai Mutt, and it is a matter for congratulation that the Mutt extended its patronage and support to such a great scholar. In this respect, I should think it has fulfilled one of the purposes, for which these institutions were founded. Mr. Aiyer was also a favourite disciple of the late Mr. Thyagaraja Chettiar who occupied the Tamil chair in this college and it was a rare coincidence that the pupil stepped into the shoes of his guru in 1880 or so. As a pandit, he filled the post for nearly a quarter of a century and performed his duties not only to the satisfaction of others but what is more difficult, to the satisfaction of his inner self. I am told that by his exemplary character, sweet manners, and great proficiency in Tamil he would keep students spell-bound while listening to his discourses. I may be pardoned if I just tell you that there used to be a tendency among some students in those days to look askance at Vernacular classes. But the unique abilities of pundits like Mr. Aiyer drew the admiration of even such recalcitrant students. His merit was so well recognised by the higher authorities that, after his successful career in this college, he was taken over to the Presidency College where he performed his duties and rendered meritorious service for about a decade and a half. Thereafter he went into retirement, full of knowledge, experience, and years. During the long course of his professorship in both colleges. Mr.

MAHAMAHOPADYAYA
V. SWAMINATHA AIYER

Aiyer did not confine his attention to the mere routine of college teaching but devoted much of his time to what I may call research work in Tamil Literature. I need hardly tell you that such work is no easy one. With untiring patience and assiduous care, he devoted his time and attention to the work of editing the great classics of Tamil Literature. I may here mention a few of them, Jeevaka Chintamani, Silappathikaram, Manimekhalai, Pathu Pattu and others. In this respect, I consider that he has laid the public under a debt of gratitude. To him I may well apply the saying of the poet, "still achieving, still pursuing."

Having spoken something about the career of the great Tamil Pandit whom all of you are here to honour, it is not improper for me to say a few words about the greatness of Tamil Literature. I do not profess to have any deep knowledge of it, but as a student learning that vernacular, I venture to make a few observations. Are we not proud of having in Tamil Literature that immortal, monumental work, Tirukkural which has won universal fame? Are there not great philosophical poets who have expressed their high views for the good of humanity in the Thevarams, the Prabandhams of saints and in the immortal songs of Pattinathar?

Mr. Aiyer has done excellent service for the cause of Tamil research. So we should with devotion unveil his portrait. Many a patriot has done his best for the advancement of Tamil Literature. Need I mention to you the name of one gentleman whose munificence is phenomenal and who has rendered substantial help to the cause of higher education in this Presidency by the establishment of the Annamalai University in the sacred place of Chidambaram where the dance of the god Nataraja symbolises the energising of the universe? It would not seem presumptuous on my part if I appeal to philanthrophic gentlemen of that stamp to extend their generosity in the matter of the improvement of Tamil Literature.

Gentlemen, I have to tell you that Mr. Swaminatha Aiyer whose portrait I have the privilege of unveiling today was honoured with the title of Mahamahopadhyaya by the Government, and it is also a matter for gratification that His Holiness the Sankaracharya of Kumbakonam conferred on him the title of Dakshinatya Kalanidhi. We all feel proud of Mr. V. Swaminatha Aiyer who now in his advanced age can justly review his life with pride and complacence. I will now, with the permission of the President, unveil his portrait.

Personality and Style

By L. Aravamuthan, III class.

There are two kinds of eloquence. The one performs wonderful feats of verbal gymnastics, while the other shows itself out in its naked simplicity. Eloquence of style is a necessary constituent of literature, and the eloquence which is simple appeals to the reader far more than the eloquence which by its bombast ceases to be eloquence but becomes rhapsody. The simple style achieves the objective of the author, in that he has got the power to convey to the readers the author's meaning lucidly and in its entirety. But the style which has got a disproportionate number of 'words in osity and ation' is rugged and confounds the confused readers.

How and why do the styles differ among different authors? Why should Shakespeare in his later years write a style quite distinct from that which he wrote in his early years? why should Carlyle write rugged prose and Browning rugged poetry while Ruskin could write with liquid sweetness and Keats soar on the viewless wings of poesy? That styles of different authors differ from one another, there is no gainsaying the fact. But what ultimately is responsible for the differences in style that obtain among different authors has got to be ascertained.

Style has been defined as the cloak of thought. It is the very skin that covers the body. Style is inseparably connected with thought. It is imposible to divorce the one from the other. In proportion to the depth and sincerity of one's thought the style grows in beauty and dignity. The way in which one thinks leaves an indelible impression on the style. The weird atmosphere that pervades the scenes in *The Rime of the Ancient Mariner* will give the reader an idea of the mysticism of which the cloudy mind of Coleridge was capable, while the sweet sad *Ode to the Nightingale* will not fail to put us in mind of the pleasing anxious being of Keats. The anfractuosities Johnson's intellect are more than palpable in the many oracular and dogmatic assertions of his and no reader has failed to recognise in every such statement, the distinct individuality of 'the philosopher in the brown coat with the metal buttons and the shirt which ought to be at wash.'

Style therefore depends upon thought. In order that the style may be good the thought has got to be noble. It is on the way of looking at things that the style depends. To me the old banian tree of my village is beautiful, because it affords shade for me to play by day. And I can only describe the tree as wide-spread and shady. The botanist will say that it belongs to the genus of the fig trees and that its branches root themselves over a great extent

of ground. But to Rabindranath Tagore the banian tree contains within its heart the mysteries of ages, and has got a distinct message to deliver. The ocean holds immense charms to Byron as ' The Hill ' does to Bridges.

The quintessence of literature is the sublimity of thought. Why do we like Macbeth and Othello, Viola and Imogen, Falstaff and Bardolph? Why do we like *The Ode to the Nightingale*, *The Ode on the Intimations of Immortality*, and the poems on the Skylark, and the Cuckoo? These are but the expressions of conceptions genuine and true, and it is this truth of emotion which gives a peculiar fragrance to the embodiment of a beautiful conception.

To me the meanest flower that blows can give
Thoughts that do often lie too deep for tears.

It is really a great poetical faculty to be able to realize the tear-provoking thoughts that are embedded in a flower. But it is a far greater poetical faculty to give expression to those thoughts in such a way as to enable the reader to feel those emotions when he sees a flower. And literature when it is noble aims really at producing this effect. We credit Shakespeare with a supreme poetic genius because his characters are not only not of one age, but of all times and of all climes. Malvolios and Dogberrys are not rare. I have seen Malvolio in the shape of a student of a college. Dogberry I met in the bazaar when I was returning the other night after witnessing the '*Eye of Love.*'

The sublimity of thought is an innate faculty and it is the style that reveals the personality of the author. Style is not an independent factor but only acts as a handmaid to the thought. The sailor sees Pompey's pillar and could give no more than an exact description of it, setting out in detail its height and width. The coroner holds the inquest over a drowned body and passes the verdict of death on account of accidental drowning. But to Shakespeare the body of Duke Alonso which is supposed to have been drowned is not really drowned, for in the sea dirge doth he write.

Full fathom five thy father lies :
  Of his bones are coral made ;
Those are pearls that were his eyes :
  Nothing of him that doth fade
But doth suffer a sea change
Into something rich and strange
Sea nymphs hourly ring his knell :

Alph the sacred river in Coleridge's poem is only the perennial stream of Coleridge's thought which 'through caverns measureless to man runs to an endless sea.' And the immortal bird which is not born for death and which sings the sweet sad songs is really akin to Keats.

Heard melodies are sweet, but those unheard
Are sweeter.

The verses which Keats has written are melodious: but the unheard ones, of which he gave promise and which he would have written had not Death laid his icy hand on him, must certainly have been sweeter. The grand style which Milton delights in really indicates his robust and austere personality; while the snip-snap couplets of Pope throw light on his light frivolous nature. So then, the distinct individuality of the author is clearly visible in his or her contributions to literature. Johnsonese is as distinct from the styles of Macaulay and Ruskin as water is distinct from ice. Every author has, like every element, properties which are exclusively his. Shakespeare wrote Shakespearean, Milton wrote Miltonic, Johnson Johnsonese and Byron Byronic. Literature is really an expression of personality.

First Lady—" My husband is a good inventor."

Second Lady—" What does he invent ?"

First Lady—" New excuse every month for not paying the rent."

* * * * * * *

Judge— " Prisoner, have you got anything to say ?"

Prisoner—" Assuredly, your honour. I desire to state without reserve or circomlocution that the penalty imposed should be in keeping, or as it were, commensurate with my station in life, which has been hitherto one of no inconsiderable importance."

Judge—" Well, you seem to have a liking for long sentences. " Ten years."

Mr. T. R. Venkatarama Sastriar's Speech

before unveiling the portrait of Mahamahopadhyaya Perugavalndan Rangachariar.

Pandit Mahamahopadhyaya Perugavalndan Rangachariar was born in 1833. He came from an orthodox family of pandits whose age-old duty was to study and teach Vedas and Sastras to all who sought to learn of them. His father was the Court Pandit of Ramachandra Tondaiman of Pudukotta. The son, as usual in such families, was the pupil of the father and in turn became attached to the court of Tondaiman. Mr. K. Raghunatha Rao who was attached to the family had him appointed as Sanskrit Pandit of the College in 1874, the year which, incidentally, was the year of my birth. Even before he came to the College, he had established a name for strength of character, sincerity of purpose, and fearlessness. There is an anecdote of his refusing to alter his opinion to please the Raja while all other pandits studied the Royal Patron's inclination. And the Raja, pleased with his independence and sincerity of conviction, called him a Karar-Vadin (straight-speaker).

He occupied the position of Pandit in this College till 1897 and the Government, in appreciation of his learning and long public service, gave him the title of Mahamahopadhyaya. It was between 1890 and 1893 that I sat at his feet as a pupil. He bore me personal affection almost as if I was his son. My father had been known to him and the first narration of how he came to know my own father gave me an insight into the depth of his character. At the Sanskrit Library in my place, Pandits met and when in the style of those times, dialectical skill was to be exhibited in discussing the relative superiority of Vishnu and Siva, my father with Vishnu leanings refused, he said, to put up a case against his own conviction. So sincere and straight and loyal was he, he said.

On another occasion, when, if I remember right, his son Jagannathan was to be married, he refused to have the mock-ceremony of Kasi-Yatra saying that there was nothing in the Sastras about it and that it was the enacting of a mere lie.

In ways too numerous to narrate on an occasion like this, he impressed himself on his pupils and the imparting of knowledge was the least part of his work in the College. If the Sanskrit students of this College during the last quarter of the 19th century could look into themselves and estimate the various factors that went to their mental and moral make-up, they would find that they owed not a little to the great Pandit.

His retirement did not mean the end of his labours. For another twenty years he laboured in the old style to give tuition freely and ungrudgingly to all who approached him in all sorts of subjects.

The 23 years of life as a Pandit of this College is only a part of his great life devoted to the dissemination of the ancient learning and culture of the country among those around him.

The national life has flowed and is flowing into many channels and the present time is not very propitious to cast up the account and estimate our debt to our great past. I am not among those to whom the past is all and the future is valuable only in so far as it is in strict conformity with the past. Nor am I among those to whom forgetting the past or burying it out of sight is an essential part of our immediate duty to the future. Giving the past its due place, I feel a deep sense of gratitude to those who have laboured to give us a good grounding in our glorious past as the true means of preparing us to construct the more glorious future.

Mahamahopadyaya Rangachariar.

An Appreciation by V. M.

Mahamahopadyaya P. Rangachariar was a striking personality. See him but once and you can never forget him. The writer's memory flies back to the years 1896—98 when he was studying in the Kumbakonam College. In those good old days Sanskrit was an easy subject to study and pass in. It was possible to secure a pass in Sanskrit in F.A., and B. A. University Examinations without literally writing one line of Sanskrit in the answer papers. Such easy days, I hope, are not quite gone now.

The Pandit was then installed in the octagonal room to the left of the main entrance to the College, and classes came and went. He was dressed in a white long coat, which, though crumpled and creased, having never known the dhoby's ironing, was yet washed spotlessly clean ; and he wore a turban which looked hastily bound up with no attention to the neatness of its folds, and over all there was an upper cloth thrown diagonally across. He was stiff-backed (perhaps a constitutional defect), and walked straight with head thrown back a little, which gave him a proud and dignified bearing.

By temperament he was grave, occasionally inclined to be severe. He went to his work with a serious sense of its importance. There was no dallying with him. he would stand no indiscipline in class, and even the slightest whisper or noise would greatly put him out and draw a look of withering scorn on the offender. In fact, his earnestness, his enthusiasm and his sincerity

MAHAMAHOPADYAYA RANGACHARYAR

induced a holy atmosphere not to be rudely desecrated. The present writer does not unfortunately know Sanskrit enough to enlarge on the vastness and profundity of the Pandit's scholarship, and he does not propose to say anything here, which he did not know first hand. The great Pandit had the reputation of being a most profound scholar, and unrivalled specially in Grammar. He seemed to know almost every classic by heart, and never had need to hold any book to read out of, while teaching. His methods were free from all traditional conventions. He would not, for instance, worry about the parsing of every blessed word in a passage, or about its prose order, or about the *Samasam* of every compound, unless these called for special notice. He would let nothing interrupt the current of thought, the free flow and sequence of ideas, and flights of imagination. He had an intuitive sense of perfect proportion in teaching. There were no distractions, no digressions, and allusions were treated only as such and not elaborated. His exposition was lucid, and clothed in homely language devoid of pedantry. He was delightfully concise, never laboured any point to weariness ; and left his students eager to hear him more. He was above all very susceptible of emotion. When he lighted on passages of exquisite beauty, or of tender pathos, he could hardly contain himself ; his eyes moistened, his voice broke, and he blubbered like a simple child, while the whole class would then hold their breath in silent admiration. His grim seriousness and ardent sincerity were infectious, and kept the class on tip-toe ; and even the most naughty felt hushed. His teaching was very suggestive, stimulating and inspiring, and he must be a person of stolid insensibility who, after some two years under him, would not develop a taste for Sanskrit study. Not content with doing the prescribed texts, he would treat the class to extra reading of classic poets and dramatists, and this, be it remembered, at a time when extensive reading was not even thought of.

Old as he was, he was singularly free from many infirmities. He was never given to loquacity. He never for once spoke of himself ; he never sermonised ; he never detracted others, he did not hold forth on ancient customs and manners, or make sarcastic allusions to modern fashions and reforms.

Though he was a great Pandit of extensive reading, he never let cumbersome learning crowd out his common sense and judgment. His mind was free ; he reasoned and judged for himself, and what was most admirable, he had the courage of his conviction. He was a fearless critic and had frequent occasions to differ from the great hoary commentators in his interpretations ; But he never halted or wavered, and he explained his difference with becoming modesty. So in actual conduct he mapped out his life according to his own interpretation of the sacred *Sastras* and would hold his own against an array of bigoted Pandits and would not yield his conscience or his judgment.

He would stand off alone and brave the whole world rather than join the common herd and live a blind life. There was a haughty reserve about him which forbade easy approach and warned off light detractors.

The most remarkable feature of his character was his strong and sturdy independence. He was fortunately above want, what with his inheritance and his salary; and he was proudly contented. He was in fact too proud to be vain. He never hankered for applause or fame. He scorned to go on a campaign seeking patronage. What honours came to him came seeking him; he never sought any. We have now no means of judging his erudition except from his teaching in the College Classes, which was but child's play to him and hardly drew out his real talents. He was accessible only to a few *Sishyas*, whom he taught for love. He never spoke out in public; neither did he write any works. What profundities of scholarship lay in him unfathomed we knew not; he did not care to show off. He was a Mahatma, bold, upstanding, in whom thought, word and action were all of a piece, who lived his life wisely and fearlessly according to his independent light. All homage to him. May his soul rest in peace!

Night Thoughts of Dreamer.

by K. Gopalan IV Class.

When the storm of day blew over and the beatific calm of night settled down on the feverish world, a tempest raged in the mind of the dreamer. Thoughts like confined children kicked and struggled in the dreamer's heart, importunate in their cry for escape.

He lay on his bed tortured by the children of his mind. He stepped out into the balcony. He stretched out his arms in earnest appeal to the winds and the waters, to the moon and the sky, and the sparkling stars, and the green trees and the ever singing birds. The dreamer claimed holy kindred with them, unrejected.

The happy world lay before him "calm as a cradled child in dreamless slumber bound", smiling serenely in the bright moonlight. Before him thick lovely trees were fanning with their arms and making love to the libertine winds which gracefully ran through.

The trees! what were they to him? They were the living memorials of his innocent childhood. The dreamer saw beneath those trees when they were twenty summers younger, on a pleasant evening, a little toddling child lying on his back and gazing innocently up into those tender leaves of spring. The toddling child grew up undisturbed in its ideal surroundings.

A child of eleven, with a flute in hand, had once before sat under those shades now mottled with the silver light of the moon, softly listening to the song of birds and at every pause trying to reproduce the harmony of their voices on his bamboo flute.

The boy grew up with poetry in him and beauty around and duly saw the roses of twenty springs bloom and fade. He was now standing in the balcony looking out into the moonlit world with a longing lingering interest.

The dreamer saw himself placed at the helm of a golden barge drifting slowly through a silver stream. He strove in vain to check the sailing ship which seemed to move as if on smooth air.

Above him lay the blue heavens with the brightlit Milky Way decked with many a celestial festoon, where the Regent Moon was marching in stately procession amid her sparkling, multicoloured stars. They seemed to him pregnant with a great message which he could not decipher.

On his right side flowed the shining river sparkling in the moonlight, peaceful as an ascetic soul. On his left through spreading trees rose the red walls of his College. The moon played extravagantly over the magnificent buildings and made them look weird and magical as an enchanted castle.

He turned his eyes over the mirrorlike river and fixed them with a curiously painful throb on the walls of his college. The dreamer had once wandered through those halls with a light and lively gait or sat there under a spell drinking in the music of some poet-mind. Those long green seats on the river brink looking enchanted in the magic light of the moon, put sad thougts in the mind of the young dreamer. He had often sat there for long hours together on those same seats and with an unwinking eye like a curious child, had watched the mysterious depths of the gliding river with absorbing interest, as if the river was his own full, bursting soul flowing past, past, past to Dim Eternity.

He heaved a piteous sigh over the trees that cast such fantastic shadows over the red walls, for the truant hours when he reclined below their thick foliage in unlawful luxury, when he could gaze up into the blue sky through the leaves unmolested and softly think again of his pleasant childhood, were gone,irrecoverably gone. They were now small drops in the great endless stretch of Time.

He felt a numbing pain in his heart that he was soon to bid farewell to those beloved towers which rose like a beacon before him. Alas, what a stern relentless foe is life! Dear friends departed, kind loving brothers deceased, fond caressing relations gone—and all within the short space of a few mortal years that comprise human life.

A haunting vision now rose up before him. A stately procession, a thronging pageant moved past him. He saw the portion of his life spent at the college fly up before him.

A brilliant cavalcade flashed past. His own hands seemed to shoot out and drag back three of them who at once fell in line with him. He proceeded thereafter hand in hand with a fair youth whose face was full of fire and who had small flashing eyes. Another was on the other side with a firm steadfast heart ready to lift his stumbling step. A small youth came behind with a fond yearning look, demanding and radiating love.

The dreamer in his vision now moved past recklessly, a frail lost one among thousands. He saw in the dim distance a dark cloud approaching, but with an unavailing shudder he rushed on and on,gathering momentum as he ran.

The cloud approached slowly, but surely. Now it enveloped the dreamer and his companions. They groped in the dark like blind men. A moment later and the cloud had passed, but the dreamer was left behind with but two companions behind. The fair tall youth with the curly hair was lost, lost, for ever lost in the wide pathless deserts of life. He saw him with impotent grief being carried farther and farther away from him. He opened

out his arms in vain to catch that shape. The fair youth, " the brave, the gentle and the beautiful, the child of grace and genius " was fled.

> Like some frail exhalation which the dawn
> Robes in its golden beams.

He had but the memory of his face to love, yearning and pining for a happy reunion with a fond lover-like anxiety.

The vision passed. The dreamer found himself standing in the balcony gazing out into the star-wrought silence, a solitary soul alone with the calm, mysterious night. A long heavy sigh escaped from his lungs and mingled with the floating harmony of the night.

What was the world to him ? A vast, almost terrible stage where comedies and tragedies were enacted in a confusing medley of sight and sound. He was himself an unwilling actor. He knew not the part he was compelled to act ; he knew not the end of the play ; he was not aware of the audience before him or the judges who were to decide the success of his part. He seemed like a doll controlled by unseen wires.

He gazed far ahead and there was no light in his eyes. They were closed and he was gazing at blankness.

Before him he saw a small short length of ground, which was full of thorns or of roses for aught he knew. But beyond those few yards lay a brilliant attractive land sparkling with a thousand moons.

The dreamer woke up from his reverie with a start. The whole scenery was there before him. But the moon was far advanced into the west and now cast a pale lurid glow.

The dreamer softly smiled to himself and slowly muttered:—

> —This whole
> Of sun and worlds and men and beasts and flowers
> With all the silent or tempestuous workings
> By which they have been, are, or cease to be,
> Is but a vision; all that it inherits
> Are motes of a sick eye; bubbles and dreams;
> Thought is its cradle and its grave; nor less
> The future and the past are idle shadows
> Of thoughts' eternal flight- - they have no being
> Nought is but that which feels itself to be.

Mr. H. Bhimasena Rao's Presidential Address

on the Diamond Jubilee Day.

Greatly as I appreciate the honour of presiding over this day's celebrations, I must express a feeling of regret, which, I dare say, you will all share with me, that Mr. V. P. Madhava Rao should have, owing to advanced age and ill health, found it impossible to preside over the occasion. I am, however, indebted for this privilege to my friends, Mr. A. Subrahmanya Ayyar, President of the Old Boys' Association, and Dr. Savoor, the Principal of the College, who would take no refusal. My reluctance in the first instance to accept this great honour was due to the fear that I might not be able to keep to my promise. In the month of January there is always a heavy pressure of work for an Accountant General and as it is I had to go up to Tanjore on Friday afternoon to meet the Auditor General and was able to come here only late yesterday. Again I am not accustomed to public speaking and as an Accountant and Auditor I have been trained to deal with facts and figures in a critical spirit and that too in as few words as possible. You will therefore be disappointed if you expect any long speech from me. It seemed to me also that there were worthier men among the old students of the College who had a better title or right than myself to preside over this day's deliberations. In fact I do not see why the organisers should not have selected from among the revered old boys who are residents of Kumbakonam itself, like Professor K. Sundararama Ayyar, Rao Bahadur S. Appu Sastriar, Dewan Bahadur V. K. Ramanuja Acharya, Mr. K. R. Doraiswami Ayyar and others. Perhaps distance lends enchantment to the view.

This College is one of the oldest institutions of the kind in this Presidency. Any mention of its history or traditions should at once recall to our memory the revered names of W. A. Porter and T. Gopala Rao who have been immortalised in this town by the erection of a Hall and a Library. I had the good fortune to meet both of them in my boy-hood. My meeting with Mr. Porter was at the time of the celebrations in connection with the opening of the Porter Town Hall. I was hardly 8 years of age then, and was spending my vacation in Madras. My revered father, Prof. B. Hanumantha Rao had preceded me to Kumbakonam, and I was sent down under the care of the late Dewan Bahadur Srinivasa Ayyangar who was also going to Kumbakonam to attend the opening ceremony of the Town Hall. In those days the journey had to be performed between Kumbakonam and Madras *via* Jolarpet and Erode and there was only one day train. Mr. Porter entered our compart-

ment at Jolarpet at about noon and as my father was a pet student of his, he began to fondle me and looked after me all the way. As soon as the train stopped at Kumbakonam where there was an immense crowd waiting to receive him, he began to look about for my father and would not get down from the compartment before I was safely escorted out of the crowd. And as for Gopal Rao, I used to see him riding on his horse in the early mornings round Sri Kapaleswar Tank in Mylapore. These are amongst the earliest incidents of my boy-hood which I can to-day recollect with vividness.

Even before I had left the school and entered this College, this College had earned its name, as the Cambridge of Southern India. It is not necessary for me to tell this audience how it obtained its name. Its position on the side of a river and its fame for Mathematics teaching in the earlier years of its foundation were the chief ones. I should not omit to recall the names of professors who were instrumental in spreading its fame. Already before my time, people used to speak highly of 'Euclid' Srinivasa Ayyar who later on became Dewan Bahadur R. V. Srinivasa Aiyer and rose to the position of Inspector General of Registration; G. Sundara Rao, the son-in-law of the great T. Gopal Rao, Mr. Ranganatha Mudaliar who afterwards was, for several years, Professor of Mathematics in the Presidency College; Mr. G. H. Stuart who later on became the Professor of Mathematics in the Presidency College and afterwards was the Director of Public Instruction, Madras. I entered this College in 1891, and I should like to recall to memory the names of the distinguished Professors who adorned the College in those days. The names that occur to my mind at present are :—

Rao Bahadur Sadhu Seshayya, Mr. J. M. Hensman, my revered father Mr. B. Hanumantha Rau, Mr. K. Sundararama Ayyar, Mr. M. Ranggacharya, Mr. N. Vythyanatha Ayyar, Mr. K. S. Rama Rao, Mr. S. Ramadas Ayyar, Mr. Swami Ayyar, Mr. K. R. Duraiswami Ayyar, Mr. Calicut Narayanaswami Ayyar, Pandit Rangacharya, Mahamahopadhyaya V. Swaminatha Ayyar.

The last mentioned, viz. Mahamahopadhyaya Swaminatha Ayyar along with Messrs. J. M. Hensman, K. R. Duraiswami Ayyar and K. Sundararama Ayyar are happily with us still, and it is my sincere prayer that they should be spared to us for a long time still to come; for, verily these great teachers are examples to the younger generation. In fact they are our beacon lights. It has given me pleasure to see that the portraits of Mahamahopadhyaya Rangacharya and Mahamahopadhyaya Swaminatha Ayyar have just been unveiled, thereby proving that Oriental studies deserve as much recognition as any other branch of learning. The names of Messrs. J. B. Bilderbeck, J. H. Stone, E. W. Middlemast have also to be mentioned in this connection and I hope that others will bring my list up to date as I have not been in touch with

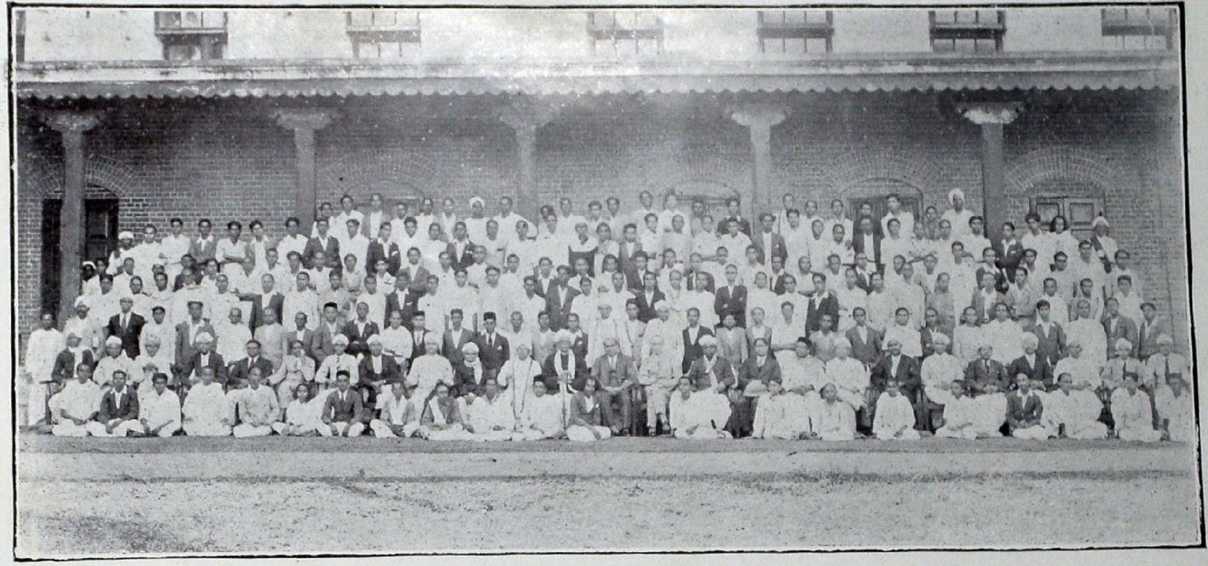
the recent history of the College, having been away for several years on duty in other provinces. Moreover, the time is not yet ripe to apprise the quality and worth of the present day men.

Thus the College has had a glorious past. Of course every generation looks back on its own past as glorious and looks at the future with a gloomy eye and in return each new generation calls the old by the usual name. Even in my College days, people used to speak of the past glory of this College and its deterioration from the halcyon days of Porter and Gopal Rao. Later on while I was a student in the Presidency College and in the Law College, it was freely talked of that the Kumbakonam College was going down and was more or less doomed. Later on when people came to see my father and talked about the past, I used to hear the same reports. Again after the introduction of the Honours Courses, when no provision was made for such training in this College, it was loudly spoken of that this College would close its doors sooner or later. I am not sure also whether those men who were responsible for the construction of the Porter Town Hall and the Gopal Rao Library had not a shrewd fear that the College might not survive and that there should be other memorials than the College to keep the memory of Porter and Gopal Rao green. However this College is still going on and our assembling here to celebrate the Diamond Jubilee Day undoubtedly confirms the view that the foundations of the College have been truly and well laid by its original founders. They were wise men and they knew what they were doing when they decided to build this College here on the banks of the sacred river Cauvery.

There is no doubt that the District of Tanjore needs this College. Turning to the latest Report of the College, out of 280 candidates on its rolls on 31—3—1929, 260 came from the Tanjore District. In spite of the existence of this College, you will be surprised to hear that out of 871 students on the rolls of the Presidency College, Madras, during the same period, 133 men belong to Tanjore. The other districts which supplied the Presidency College with a large number are :—

Madras	...	...	112
Malabar	...	...	85
Coimbatore	...	...	58.

It must also be remembered that other Colleges in Madras like Christian and Pachaiappa's and those at Trichinopoly attract many Tanjorians besides the Findlay College at Mannargudi. In fact Dr. Savoor told me yesterday that there were more Tanjore students in Trichinopoly than in the Kumbakonam College. Even in my College days, it was the usual talk that the Govern-



THE COLLEGE GROUP

ment could not afford to maintain this College better as it supplied the needs of only one district.

But the Science classes have been reintroduced, and the College buildings have been extended, and further extensions are still going on. It is but natural that Kumbakonam should ask for Honours Courses being established. I believe that recently the Old Boys' Association issued an appeal for endowments to enable the authorities to open the Honours Classes in the College. I do hope to hear something about its progress in the course of today's proceedings. In fact, this was one of the prayers in the address presented to the Hon'ble the Second minister by the Kumbakonam Municipal Council, and I find that he has promised to pass on the request to the proper quarters with his blessing. But I have my own doubts of any early fruition of these attempts owing to the financial condition not only of Government but of the general public themselves who have been badly hit by fall in prices and other economic factors. The opening of the Honours Courses may enable more students of this District to have higher studies locally and save their parents much worry and expense. But I apprehend that it will not be able to draw more students to this College than at present. The effect of the establishment of the Annamalai University at Chidambaram on this College has to be watched. I am afraid I have my own doubts— I believe these doubts are shared by many —whether further facilities are necessary in the interests of the country to extend that kind of education which we are now having. I am not sure also whether the present curriculum of studies is ideal.

I have come into contact with the products of our Universities, not only in this, but in several other provinces where I have seen service. The Accounts Offices are very big employers of graduates and under-graduates and it has been borne in on me that recent changes in the scheme of studies have not enhanced the value of the University product or its usefulness. I have reasons to believe that the several authorities who are responsidle for the Competitive Examinations for services and clerkships not only in Madras but throughout India have felt that the men who were turned out by the Universities before the specialised Honours courses were introduced possessed far more general knowledge than the present day Honours graduates. Their specialised knowledge is not of much use for the everyday work of many offices both Government and private or mercantile. In most of the competitive examinations, Honours men, ordinary graduates, under-graduates and even School Final men are allowed to compete on an equal footing. It is clear therefore that to those whose ambition is only to enter service in the lower scales, such specialised courses are absolutely useless. The prize appointments are few and nearly 95 per cent. or more of those who appear for higher Competitive Exa-

minations have to go away disappointed. The present unemployment among educated classes is mostly due, in my opinion, to the ill-digested education that is being at present given in our Colleges.

I note that the eminent Vice-chancellor of the Madras University has, while opening the Science Exhibition in this very place three or four days ago, admitted that there was an element of truth in the criticism that we are producing a plethora of graduates. But he thinks that the evil is the result of economic causes and that the Colleges should not be held responsible for the present state of affairs. I must, however respectfully venture to differ from this view and plead for a better system of education suited to the needs of the day. The subject is however a vast one and this is hardly an occasion to go further into the matter. I would therefore merely appeal to all to have this question of the education of our young men put on a proper basis.

I daresay you expect that I should give some advice to the students of this College in whose hands the future of the country lies and who are perhaps destined to play a more important part in the governance of the country than we of this generation. In the same way as judges and lawyers see one aspect—*viz*. criminal and litigious of the citizens of the country at large, we Accountants and Auditors come in contact with another aspect—*viz*. the carefulness or carelessnesss in spending one's moneys or those of others. We are the watch-dogs on behalf of the tax-payers or share-holders of a Joint Stock Company, or constituents of a bank—whether co-operative or otherwise. In this task, we see a side of human nature on which I should not like to enlarge. My appeal to the students will therefore be to strengthen their moral character in this respect—this is most essential—especially in view of the expected broadening of the Constitution, and extension of Local Self-Government, when more men than at present would be responsible for the control of public revenues. We have, for our guidance, some canons of financial propriety in our Financial Codes and I would quote two important ones which should, I think, be emblazoned on the walls of every room where General or Executive bodies of Institutions meet and of offices of whatever category and in all offices whether belonging to private or public bodies.

(1) Every public officer should exercise the same vigilance in respect of expenditure incurred from public revenues as a person of ordinary prudence would exercise in respect of his own money.

(2) No authority should exercise its powers of sanctioning expenditure to pass an order which will be directly or indirectly to its own advantage.

In these days of very severe economic depression throughout the world, there is a demand for retrenchment and reduction of expenditure of all kinds.

But in my opinion the need of the hour is "Prudence in spending." It is remissness in this that is responsible for the failure of all kinds of Public Trading. I would therefore advise the students to keep an eye on these maxims and to start following them in their student days while spending their parents' money.

Dewan Bahadur K. Ramunni Menon has already drawn attention to the approach of a new era to the necessity of exercising the new power wisely, justly, and for the common good, and to the ideals, the character, and the equipment of our public men who will of course be recruited from the present day students. I would emphasise that aspect of character which comes into play in dealing with public revenues or expenditure. By this term I don't mean Government revenues only but all moneys which any one may have to dispose of in a public capacity—even including those of private corporations.

In conclusion, I pray for the continued prosperity of this College and thank once again the organisers of these celebrations for having honoured me with the privilege of presiding over this Day's function.

A Hidden Treasure or the Mysterious Will.

by K. V. Srinivasan II Class.

On a dark night in the month of December 19...... a stout man with a black countenance was sitting beneath a big banyan tree by the side of a road. He was alternately observing his watch, the road and his loaded gun. " It is twelve, " he murmured within himself, and as he fixed again his disappointed gaze on the road, he heard the sound of a car rushing with break-neck speed. " Tut, tut ! " flew two shots from his gun. "Ah, rascals," cried a womanish voice from within the automobile. The next moment there was perfect silence reigning in the spot.

* * * * * * * *

Next morning Mr. Kesan, the famous detective of Triplicane, was idly lounging in his sofa. The telephone bell rang and he took the receiver. "Who is that ?......Oh, Saroja of Padma Villa...yes, what do you want ?...urgent ?... yes, coming ... "

Soon he reached the said villa and was shown without any delay into the drawing room of Saroja, the widow of the late Mr. Ramchand. "Good morning, madam, " said the detective as he sat comfortably in an easy chair, " what is the matter ? Anything very serious ? "

" Sir, a theft, " the lady began, and stared at him from top to toe.

"If you need any help from me, " the detective intercepted, " I must know the details of the case in full. "

" My husband, " replied the lady, " at the moment of his death entrusted to me a sealed cover and said. " My dear— I am afraid I am at the end of my days. Take this, my last will and testament; all my treasure is in........." There he gasped and without completing his sentence he died......" She paused there for a moment and her eyes were dim with tears at the recollection of her late loving husband.

" But, madam, pray go on with your story, " said the detective.

" One day, " she resumed after composing herself, " I tore open the cover and found in it a folded letter which was quite unintelligible to me. I searched all through the house for the treasure but in vain. Finally with the intention of consulting my father about this mysterious will, I started yester-night to Saidapet by car. When the car came near the ' Pallan tank ' two gun-shots flew over the car which came to a sudden stop. A man struck me so forcibly over my head with the butt-end of a gun that I fell unconsciously

on my seat. When I came back to my senses, I found myself in my car before my garden gate but the will was gone...... ."

" Gone " ejaculated Mr. Kesan, " did you tell anybody of your trip before you started ? "

" To none, but to my daughter Padma and to my servant, Pal. "

After a few minutes' talk with the lady, Kesan left the villa. All through the day he did not stir out of his house but was deeply wrapt in meditation of the wonderful theft. "Who might be the thief ?...... Does he belong to the famous gang ?......... ."

* * * * * * * *

Early the next morning, being called by Saroja on the phone, Mr. Kesan met his client again in her drawing room.

" When I woke up from my bed this morning, " the lady observed, " I found this letter on my table. I don't know how it came there, for I had locked the door from inside as usual when I retired to bed. " So saying she handed over a blue envelope to her interlocutor. The detective read the letter aloud :—

" Don't try to recover the will. Take care of your life. Remember the late Mr. Padmanabhan. "

A pleasant smile played on the lips of the detective. "Who is Padmanabhan ? " Then followed an intimate conversation during which she related the story of Padmanabhan. " Now, madam, everything is as clear as day light. No doubt this is another exploit of Velan's gang," and with these words he left the room.

That night a beggar was doggedly following Pal when the latter was entering a dark lane. " Friends " called Pal, tapping three times at the door of a small thatched house. Soon he was greeted in. The beggar peeped through the key hole of the door and saw a party of six men playing cards with drinks before them. He listened carefully to all they spoke.

"Trap door ? " murmured the beggar with great delight, " enough ! ...... this is enough to root out the whole band ! "

* * * * * * * *

At half past seven the next day the telephone bell woke Mr. Kesan from his slumber. He answered the call and put the receiver on to his ear.

" Padma ? ......yes, what is the matter ? ...what, Saroja disappeared ? ... wait, I am coming ......"

" What has happened to your mother ? " asked Mr. Kesan entering the bed chamber of Saroja in which Padma was then sitting.

" At 11 P. M. yester night," Padma narrated, " my mother retired to bed. She used to rise up very early in the morning but today unusually she did not. So with a slight suspicion I peeped through the window. To my utter amazement I found the bed empty. As the door was locked from inside, I broke open the door with the help of Pal and found her gone. "

" Is that all you have to say ? " interrogated the detective with his wonted smile, " nothing strange. I expected this." Calling Pal who was closely following Padma's narration with feigned tears, "Will you bring an ink bottle and pen ? "

The servant entered the adjacent room to bring the required things. Mr. Kesan flew at his back and locked the door from outside as Padma stood simply wondering at his act, "Please wait, madam, " the detective calmly observed, " I'll explain every thing soon. First I desire to examine privately this bed chamber. "

" Yes " she nodded and left him.

As soon as Padma had gone, he silently bolted the door from inside and began his work. It was half past twelve when he came out of the room with a beaming smile on his lips.

" You have examined this little rocm for full four hours ! " exclaimed Padma who was wating for him at the door step.

" Please excuse me, " the detective said, " this night you can see your mother with the will ; only don't let Pal escape. If he goes out, all will be lost. " He then left the villa.

At 8 P. M. Mr. Kesan returned to the villa with twenty well-armed constables. " Look here, " said he to them pointing out the bed chamber of Saroja, " I'll be in this room. Lock the door from outside and keep a strict watch over it. Don't open it on any account. Be careful. " With these words he went into the room and the policemen carried his injunctions to the very letter.

Nine—ten—eleven—now the chock chimed twelve. The constables were watching the door very carefully. Now was heard some noise from within the door. It was tapped hard from inside.

Just at this moment a car stopped before the villa and Mr. Kesan entered with Saroja. At the sight of the detective with Saroja, Padma and the constables were struck with wonder. With his loaded revolver in his left hand he unlocked the door, and gave it a push. It was ajar and lo, there were sitting, howling like devils in hell, six fierce looking men who rushed out of the chamber only to get themselves hand-cuffed and despatched to the nearest Police Station to be put up behind iron bars.

" I have had no time to explain to you all this in detail, " the detective said to Saroja, " you know the will is safe in my hands. I'll use my brains to the best to decipher it. Wait till to - morrow. " Thus Saroja was left to herself with her unlimited curiosity to know how the detective had worked up the whole case. Her daughter burst forth into a string of questions which she could not answer.

That night Mr. Kesan had no wink of sleep. He was racking his brains to understand the will which ran thus :—

T	E	A	E	E	A,	D	R	E,	N	D
H	N	T	H	N	T	O	E	L	A	2
E	E	H	T	G	I	O	H	I	H	n
R	B	T	F	L	S.	R.	T	E	C	d
E	T	H	O	I	S	W	N	S	M	F
I	S	E	U	S	E	I	W	M	A	E
S	U	S	A	H	R	L	O	Y,	R	B
A	J	I	E	L	P	L	D	T	E	I
B	N	X	R	I	Y,	O	O	R	R	9
U	O	T	U	B	R	P	G	E	U	—
T	T	H	B,	R	A	E	N	A	S	—

The clock struck three, four, five, too. Still Mr. Kesan was plunged in thought. " Ah ! this is the way, " he jumped with joy. "Where ?... in the English Library ? ... all right. "

* * * * * * * *

It was the High Court of Judicature. The Judge had not yet come. Spectators of various types who were desirous of seeing the notorious robber band through whom they had undergone unutterable sufferings thronged in large numbers when the clock struck eleven. The Judge came and took his seat on the dais. Now the gang was brought before the Court under a strong police escort. Being asked by His Lordship the way in which he had brought the gang to book, Mr. Kesan began his interesting narration :—

" Padmanabhan, the father of the late Mr. Ramachand had been for some time a member of Velan's band by whose nocturnal adventures he acquired great wealth. Soon after his death, his son Ramchand was also pressed by them to join the gang, but he being a righteous man, not only refused to join them but also returned to them all the cash and jewellery which he had inherited from his father. Soon Velan died and the band was dispersed except these six men who are responsible for all the thefts that have occurred in the

town during the last two or three years. When Ramchand died he gave his wife Saroja a sealed letter containing instructions to get at the place where he had buried his treasure, in order to save it from the greedy clutches of the gang As the will was not written in plain language, she started for Saidapet to consult her father. But Pal, in whom she had reposed great trust was in the pay of the gang and by his mischief, the will was taken away from her on her way.

"Next morning, I was engaged to investigate the case. The day after, she showed me a blue envelope in which she was warned not to try to recover the will. As I left her that morning I noted Pal listening to our conversation very closely from the adjoining room. This gave me a slight suspicion which urged me to watch his movements all through the day. At 8 P. M. that night I followed him as he left the villa in a suspicious manner and walked along the darkest quarters of the town. At length he entered a low thatched house in which there were six other men talking in the front hall. When I slyly listened to their talk thro' the key hole, I learnt that there was an underground passage between the villa and the house in which they were conversing.

Next day I learnt that Saroja had disappeared. I managed to lock up Pal in a room and then began to discover the trap door of the bed chamber. Just beneath the cot I found a door by opening which I was many steps descending. I went down to the end and then they began to ascend. At last I felt a door above my head. I gently raised it and to my utter surprise I found myself in the same room in which Pal and his men were congregated the previous night. [Shouts of Joy from the Spectators' gallery] There in one corner Saroja was lying on a cot. Great was her astonishment when she saw me there. "How did you come here, sir?" she questioned.

"I'll tell you all," said I, "first tell me how you were brought here."

"Sir" she said, "It was 11 when I retired to bed yester-night and when I woke up in the morning I was here on this cot. Just a few minutes before, some six fierce men met me with my will and tried their wits over it. But they could not understand it, they all proposed to rob my house today at midnight, through some trap door. Pray, where is the trap door?"

"Madam, wait, you will see me here again at 8 P. M. Be patient and don't worry."

"With these words I returned to Padma Villa again, through the same underground passage. Stationing the armed constables at the bed chamber to guard the door, I came again to Saroja early at 9 P. M. and hid myself

beneath her cot. Just at midnight the gang met at the house and descended one by one into the trap door. When all had gone down, I noiselessly locked the trap door and after a minute search I fished out the will from one of the drawers. All this while, Saroja was deep in her slumber. I woke her up and brought her to the villa in the car which was waiting for us in the next street according to my instructions. At Padma Villa the band was arrested."

Now arose a great shout of applause from every one of the spectators.

* * * * * * * *

It was Saroja's library where she with her daughter was waiting for Mr. Kesan.

"Here is your will, madam," said the detective entering the room. " the treasure is in...no, no. Read it for yourself. "

" How can I ? " Saroja laughingly replied.

" I'll give you the clue. Read the square vertically. From the first letter " T " read the first row from the top to the bottom, the second row from bottom to the top and so on. When deciphered the will runs as follows:-

" There is a button just beneath the sixth bureau of the English library. Press it. A door will open ; go down. There lies my treasure. Ramchand 2nd Feb. 19... ."

Sir P. S. Sivaswami Aiyer's Speech

before unveiling the portrait of Mr. V. P. Madhava Rao, C. I. E.

MR CHAIRMAN AND GENTLEMEN,

The celebration of the Diamond Jubilee of this college is an occasion for rejoicing to all the alumni of the college and to the people of the town of Kumbakonam. An occasion like this serves many useful purposes. It serves to revive affectionate memories of the past, it kindles a pride in the achievements of the college. It awakens a desire in the minds of new generations to emulate, and, if possible, to surpass the achievements of their predecessors, and maintain the traditions of the college, and it also serves to strengthen the bonds of attachment of the students to their *alma mater*. It is in the fitness of things that we should seek to commemorate the name of one of the most distinguished members of the college, whom fortune has favoured with many gifts, not the least of them being a length of years far beyond the allotted span of life.

I feel grateful to Dr. Savoor for the invitation to unveil the portrait of Mr. Madhava Rao. I regard the performance as a duty and as a privilege—as a duty because I feel it proper to comply with the request of your principal, Dr. Savoor, who has, in a short space of time, won the regard of all, with his single-minded devotion to the interests of the college. I consider it as a privilege to have the opportunity of expressing my feelings of esteem for Mr. Madhava Rao whom I have known for many long years. My first personal contact with Mr. V. P. Madhava Rao was about the year 1869 or 1870 when he used to call at my house in Tanjore to see an uncle of mine. I was then a lad of five or six. He allowed me to play with him. My acquaintance was renewed after a lapse of a period of about 20 years, and it ripened subsequently into a close intimacy which has lasted ever since.

Tanjore has produced a galaxy of distinguished Dewans; Rajah Sir T. Madhava Rao, Dewan Bahadur Raghunatha Rao, and Sir A. Seshayya Sastri were some of the Dewans who were supplied by the Tanjore District to the various states in India. But the three gentlemen whose names I have mentioned were not the products of this college, though they were natives of the district and either of the town of Tanjore or of Kumbakonam. The two Dewans whom we are entitled to claim as the products of the Kumbakonam College are Mr. V. P. Madhava Rao and Dewan Bahadur S. Srinivasaraghava Ayyangar. I knew both of them; Dewan Srinivasaraghava Ayyangar I knew for a period of twenty years before his death. One of the disadvantages of age is a rapid dwindling of one's friends and acquaintances year after year. The loss of an affectionate and loyal friend is hardly compensated by the disappearance of rivals. I wish this unveiling had fallen to the lot of some surviving

contemporary of Mr. Madhava Rao like Sir K. P. Puttanna Chettiar whose official career extended over practically the same period as Mr. Madhava Rao's in Mysore. But unfortunately Mr. Puttanna Chettiar does not possess the advantage we have all had of being Kumbakonam Old Boys. My old professor Mr. V. K. Ramanujachariar will not perhaps be lured to speak of secular things on secular occasions. I refer to Mr. Srinivasaraghava Ayyangar and to Mr. V. P. Madhava Rao as two of the most distinguished members of the college. Both of them became Dewans. Mr. Srinivasaraghava Ayyangar became the Dewan of Baroda and Mr. V. P. Madhava Rao also became the Dewan of Baroda during the close of his administrative career. Their types of mind were, however, entirely different. Mr. Srinivasaraghava Ayyangar was essentially a man of thought, while Mr. Madhava Rao was essentially a man of action. Their lots were cast in different fields and in different spheres. Mr. Madhava Rao started in life as a teacher, and entered the service of the Mysore State in the days of the British Commission; and he won early recognition of his abilities. He served in almost every branch of the service; having started as a teacher, he successively filled the offices of Public Prosecutor, District Munsif, Sub-Judge, Assistant Commissioner, Deputy Commissioner, Inspector General of Police, Revenue Commissioner, Councillor, and Dewan in Mysore. It is hardly possible to come across a more various and more distinguished record of service, and it is hardly likely that opportunities of that kind will present themselves now, either in the Mysore State, or in British India. Those were spacious days when it was possible for a man to shift from department to department according to the recognition of his particular aptitudes. Mr. Madhava Rao's bent was, howewer, towards the executive line. He loved out-door work and contact with the people at large. He was keen in utilising every opportunity to promote the all-round welfare of the people among whom he served. He did not like poring over volumes of official papers and notes, but preferred to dispose of questions by personal interviews and personal discussions. Mr. Madhava Rao possessed administrative talents of a very high order. He belonged to the same type of administrators as the old European civilians of British India whose names and memories were long cherished by the people. They were very popular administrators but administrators of the paternal type. Those were days when public opinion had not learnt to assert itself and the politician had not come into existence. A man of great force of character and resolution, Mr. Madhava Rao was anxious to get things done. He had a masterful and domineering personality and he did not suffer fools gladly. He was a man of strong likes and dislikes. He did not love the longwinded politicians who believed in the efficiency of eloquence. Autocratic in his temper, and methods, he was a firm and vigorous

administrator. It was recently remarked by Lord Lloyd, the retired Governor of Bombay, in the course of his evidence before a certain committee that it was a crime in India "to get things done." Mr. Madhava Rao's life affords the best refutation of that light remark. He was a man of tremendous driving power in the possession of which quality Indians are said to be generally lacking. In the next place, he had an intuitive perception of genuine capacity in others. To give you an instance, it was he that discovered Sir M. Visweswarayya for Mysore. He gathered round him young men of great ability. He knew not only how to do things himself but how to get things done by others.

It may perhaps interest you if I repeat a conversation which I had with him. He told me that there was hardly a department of service in the Mysore State in which he had not served. In all the various offices in which he had served and to which I have referred he had never worked for more than three hours a day. What were the factors that went to make his character? First of all we must give credit for that tenacity of purpose which is the characteristic of the Maharashtra blood. He had an unchangeable faith in his own conclusions and convictions. His ideals must have been influenced by his contact with Mr. Porter, the most distinguished Principal of this College. I hope the Principals who are present today will not be so touchy as to resent this reference to Mr. Porter. After he went to Mysore, there were two influences which, I think, helped to mould his character and his views: his contact with that genius and statesman Dewan C. Rangacharlu and his contact with His Holiness the Late Jagadguru of Sringeri. The one influence helped to mould his administrative views and the other influenced the spiritual tendency of his mind. By his achievements he made his influence felt in every department of the state in which he served. He became the Dewan of Travancore in 1904, without achieving the ambition of the Dewanship of Mysore, the way to which had been blocked by the promotion of a senior in years and office, I refer to the late Sir P. N. Krishnamurthi. His two years of Dewanship in Travancore were crowded with achievements, a record of which would do credit to a far longer period of administration. He completed the work of revenue settlement in Travancore which had been engaging the attention of the Government for many generations. He abolished the payment of taxes in kind and he reorganised the financial department which had been in a state of chaos. It has been stated that the auditing of the accounts had not been made for eighteen years. What financial reorganisation means to an efficient administration will be much better appreciated by our president on this occasion than any other. And last but not least of all the services done to the Travancore State, was the inauguration of the Sri Moolam Popular Assembly

MR. V. P. MADHAVA RAO C. I. E. (OLD BOY)

It was not that the idea was original. The idea had been already put into shape and realised in Mysore during the time of Mr. Rangacharlu.

But Mr. Madhava Rao had to learn and appreciate the value of the Representative Assembly in Mysore before he considered it necessary to introduce a similar reform in Travancore.

As a Dewan Mr. Madhava Rao had a career full of achievement making his mark in every department. He had to inaugurate the constitutional reforms, and to inaugurate the Legislative Council over and above the Representative Assembly which had been already working for several years. He was also responsible for various other things calculated to advance the interests and all-round welfare of the people of Mysore. But of all the various services he rendered, there is one which stands out particularly in my recollection, and to which I attach the greatest importance. At a time when the measures taken in British India to deal with the newly imported plague epidemic were of a drastic and crude character, when the measures suggested usually took the shape of burning houses, evacuation of towns, and destruction of property, Mr. Madhava Rao considered that the proper way of grappling with the new epidemic was by preventive measures like new town extensions, and the opening of new suburbs which would relieve the congestion, and admit light and air into dark and dingy quarters. He was responsible for carrying out the extensions in Bangalore City, Basavangudi, and Malleswaram. There were two factors which aided him in carrying out this policy—the strong support of Sir K. Seshadri Aiyer and his own personal inclinations and aptitudes.

His policy commended itself to His Highness the Maharaja of Mysore and he pursued it with great enthusiasm to the manifest advantage and beautification of the cities of Bangalore and Mysore. These various suburbs will stand as prominent landmarks of the highly efficient administration of the term of Mr. Madhava Rao in Mysore State. After retiring from the service of the Mysore State, he spent some time in travelling and subsequently took part in the political life of India. I doubt whether his participation in the political life of India and his subsequent career as Dewan of Baroda were marked by that conspicuous success which characterised his career in Mysore and Travancore.

Doubts have sometimes been expressed by European critics as to whether we have the capacity for administration that is the inborn virtue of every Englishman. I do not know whether it is such an inborn virtue as is claimed. And I certainly do not believe that it is a virtue which cannot be found in India or acquired by Indians. Given the requisite opportunities, I have no doubt that Indians will be found fully equal to the tasks which are set before them in whatever sphere of life and action. A new era has dawned of larger

possibilities and newer openings to Indian talents ; I do not say to mediocres unless it be they belong to particular communities. But it all depends upon the young men of India whether they can rise to the new opportunities which will be offered to them under the new constitution of India. I am confident enough to believe that these opportunities will be fully availed of and that Indians will be found equal to the discharge of the highest responsibilities in the service of the state and the country.

Gentlemen, a life, like that of Mr. Madhava Rao, is bound to be full of inspiration to the younger generation of students. If opportunities are used in the right spirit and singleminded devotion to duty, they will be contributing materially to the welfare of the country and the people. I am greatly thankful to Dr. Savoor for his kind invitation to me to be here and I now proceed to the delightful duty of unveiling the portrait of Mr. Madhava Rao.

The Gifts of God.

When God at first made Man
Having a glass of blessings standing by ;
Let us (said He) pour on him all we can :
Let the world's riches, which dispersed lie,
Contract into a span.

So strength first made a way ;
Then beauty flowed, then wisdom, honour, pleasure:
When almost all was out, God made a stay.
Perceiving that alone of all His treasure,
Rest in the bottom lay.

For if I should (said He)
Bestow this jewel also on my creature,
He would adore my gifts instead of me,
And rest in Nature, not the God of Nature:
So both should losers be.

Yet let him keep the rest,
But keep them with repining restlessness:
Let him be rich and weary, that at least
If goodness lead him not, yet weariness
May toss him to my breast.

—G. HERBERT.

॥ श्रीः ॥

॥ परमात्मप्रसादाः ॥

by Mr. P. V. Ramachandracharya, M.A., L.T.

भगवान् पुराऽऽदिसर्गे जगतोऽस्यातीव चित्रचरितस्य ।
मनुजं सिसृक्षुराधात् विविधान्वरान् सुवर्णकलशे ॥
कुर्यां प्रसादवृष्ट्या संभृतमेनमिति सर्वथा मेने ।
व्यस्तं यद्वसुमत्यां प्रादेशेऽस्त्विह वसु समस्तम् ॥
बलममुमुपतस्थेऽग्रे स्वयमथवत्रे नु यौवनश्रीश्च ।
धीरन्वक् संजग्मे धृतिरनु कीर्तिः सपदि च मुदपि ॥
दृष्ट्वेमां प्रगलन्तीं द्रुततरमवशेषितां निजे कोशे ।
अस्थगयत्सर्वज्ञः किंचिल्लग्नां कलशमूले ॥
कृत्स्नमपीदं रत्नं सद्यो वत्साय मेऽद्य यदि दद्याम् ।
स निषेवेत वरान् मे मामुत्सृज्य बतेति दध्यौ ॥
नितरां निर्वृतिमथवा यायादपि भौतिके प्रपञ्चेऽस्मिन् ।
नतदन्तर्यामिणि मयि येनोभयोश्च मिथो हानिः ।
तथाऽपि नामाऽऽधत्तां निखिलं स्ववशे विना मुदं वत्सः ।
भूयस्तच्चाधत्तां सममविरतमानसोद्वेगैः ॥
लभतां भूरि धनानि ग्लानिं वहतु च तदानुगुण्येन ।
शीलान्नो चेत् प्रेप्सुः श्रान्त्या श्रयतां ममोत्सङ्गम् ॥

The Mystery of the Atom.

by 'Science.'

Every one of us is anxious to know what stuff he is made of. Perhaps, it may be more accurate to say that each of us is eager to probe into the ways of others—into the temperament and constitution of all men and things around him. This peculiar habit is not the monopoly of a person of any one age or country. Ever since man took the first step from the unreasoning to the reasoning state, he has concerned himself with the constitution of matter. The ancients philosophised about the nature of things around them—fire, air, earth and water—what each of these is composed of. Nearly 2000 years ago, the famous Latin poet Lucretius summed up the view that everything in the universe is made up of innumerable small particles called atoms, the word 'atom' meaning 'something that could not be subdivided.' A clear account of the atomic view of matter is found in the writings of Greek philosophers like Democritus and Empedocles who used to think of atoms as little round hard things—the ultimate unbreakable units—of which all matter is composed.

This discontinuous theory of matter attracted the attention of several subsequent scientists including Geber, the alchemist, Robert Boyle, the physicist, and Richter the chemist. Though they 'had seen the right road, they dared not go further.' They never realised that the atoms are of different kinds and that all the atoms of one kind are alike. This idea is comparatively new. It was explained with great clearness by John Dalton, the philosopher, in the beginning of the 19th century. In order to account for the varieties of chemical combination, Dalton assumed on an unverifiable hypothetical basis that all matter was composed of single, indivisible units called atoms. They were minute, perfectly elastic spheres, an enormous number of them being required to produce any tangible effect. Of these atoms, there are only 92 kinds which go to make up the complicated universe.

> '......so full of a number of things
> I am sure we should all be as happy as kings'
>
> R. L. Stevenson.

So far, the newer idea of Dalton has made everything simpler. Its importance lies in the multifarious varieties of combination to form molecules and in this respect, the atoms may be likened to the letters of the alphabet, which can be put together into innumerable ways to form words. We may even push the analogy further and say that the association of words into sentences and passages conveying meanings of every kind is like the combination of

molecules of all kinds and in all proportions to form structures and materials that have an infinite variety of appearances and properties.

Nature is a builder, making all that we see out of 92 kinds of atoms only. Just as a house is constructed out of a few different kinds of things such as bricks, slabs, planks, panes and so on, is it not wonderful that all the things in the world, as far as we know it, are made of so few elements—perhaps more surprising when we recognise that the universe is so rich in its variety, the earth and all that rests on it, the waters of the seas, the air and the clouds, all living things that move on the earth or in the sea or air, our bodies, the sun the moon and the stars—Oh! why should you be surprised? Why may not Nature do something like the builder who can build an infinite variety of palaces or cottages with only bricks, mortar and girders?

Though Dalton's atomic theory explained a number of facts, Dalton himself had no idea of the structure of the atom and much less his contemporaries. Fifty years ago, no chemist believed very deeply in the actual existence of it. The term was used merely as a convenient means of interpreting the behaviour of matter during chemical combinations. Since then, a change of outlook has taken place in the modern student of physical science. He believes in the reality of the atoms as much as he does in that of chairs, tables, benches etc. Vague ideas regarding their actual mass, shape and structure have been replaced by exact quantitative knowledge.

Among the many scholars who were responsible for this change of outlook, the name of Lord Kelvin will stand foremost. By several most ingenious and indirect devices, he arrived at astounding conclusions regarding the relative size of atoms. All lines of reasoning led him to infer that the atoms and molecules of ordinary matter have each a diameter ranging between 10^{-7} and 10^{-8} c. m. To get a better idea of the size of an atom, if the whole population of the world could begin to count the atoms in, say, a cubic inch of air, it would take them something like 15,000 years, counting at the rate of 100 every minute for 12 hours every day. We are now able to verify his conclusions through new eyes and we see that his estimate was wonderfully near the truth, considering the inexact methods which alone were at his disposal.

When we ask ourselves about the shape of the atom, the chemist rarely finds it necessary to discuss its shape. Yet, in organic chemistry it is necessary to imagine the arrangement of atoms in space, thus giving them some kind of shape.

But what binds the atoms together into the various combinations and structures? Just as two magnets cling when opposite poles are presented to each other, or just as two opposite electric charges neutralise each other, the

atoms possessing, no doubt, both magnetic and electric attractions are actually drawn together by these forces. But the atoms are found loosely combined as in gases, and in closer communion in liquids and solids while a few of them refuse any sort of linkage with their neighbours. The only plausible explanation for such a state of affairs is the perpetual motion to which atoms are subjected.

Reference was made to two new eyes through which we could see the atom. They are the phenomena of radio-activity and X-rays. These two have increased the fineness of our vision some ten thousand times. The microscope once played an important part in our investigation. But even the microscope with all its technique highly refined could exhibit only billions of atoms together. It is easy to realise why even the finest microscope cannot help us very far if we recognise that light wave cannot show us the details of objects unless the objects are much larger in every way than the length of the wave. A new light of very short wave length was required and it was found in the form of X-rays. Radio-activity, on the other hand, came to show us what a single atom can do by itself if it were given a tremendous speed. We shall now see how these two agents have contributed to our stock of knowledge concerning the atom.

X-rays have enabled us to get an insight into crystal structure. A perfect crystal is most readily obtained by gradual growth, from a liquid which is freezing or from a solution which is being evaporated. The slow addition of material occurs throughout as if some unseen hand was constructing a carefully premeditated design and the most fascinating and remarkable patterns may be thereby produced. Until recently, chemists admired only the exterior of crystals and a whole science—crystallography—was built up as the result of this study. In recent years, the patient researches of Professor Laue of Zurich University have shown that by employing X-rays of known wave-length, it is possible for us to work out the complete internal structure of a crystal and the actual arrangement of atoms in it.

According to theories of radio-activity, the atoms of radio-active matter are always undergoing spontaneous transformation with the appearance of a succession of new radio-active bodies each marked by characteristic chemical and radio-active properties. This atomic disintegration is a never-ceasing phenomenon and takes place at all times, in all places and under all conditions. The radium atom is just as likely to explode if it is in a furnace as if it is immersed in liquid air. Combination with other attoms makes no change It is beyond human control. Though we cannot understand how a seed germinates, much less make one that will do so, yet we can lock up a seed in a

drawer and prevent it from germinating as long as we like. But the radium explosion does not wait on anything that we do.

This kind of spontaneous transformation is accompanied by radiations. Experiments have definitely proved that they are not simple but made up of a series of different types of radiations. At least three different types are known. They are called, for want of a better name, Alpha, Beta and Gamma rays respectively, according to their direction of deflection in the neighbourhood of a magnet. When we enquire into the nature of these radiations, the Beta rays are found to consist of negatively charged particles travelling with a velocity approximating to that of light i. e. about 180,000 miles per second. These particles are called electrons. The size of an electron in relation to that of the atom may be compared to that of a speck of dust to the volume of our college hall. The mass is nearly $\frac{1}{2000}$ of a hydrogen atom. Its electric charge is the smallest known and is taken as the unit of which every quantity of electricity is a multiple.

Since matter is electrically neutral, the presence of negatively charged electrons implies the existence of an equal quantity of positive charge. In other words, the existence of a negative electron implies that a of positive electron or proton as it is called. Since Rutherford has shown that helium with an atomic weight of four is one of the ultimate products of disintegration and that the weight of a body diminishes by four units on the expulsion of an Alpha ray, helium is associated with the Alpha ray and is considered to be one of the secondary units of which many substances are built up.

Although the alpha particles are so minute, they are shot out from the radium atoms at such high speed that they have great penetrating power. An alpha particle striking a sheet of aluminium may go right through one hundred thousand atoms before it is stopped. About two particles in every million may come into collision with the inner nucleus of the aluminium atoms and knock it to pieces. By such means, almost all atoms have been smashed and an insight obtained into their internal structure.

The atom is no longer an unbreakable unit but is itself made up of electrons and protons. In determining the arrangement of these within the atom, two considerations prevail with us. First, the atoms must be so constituted that when they are pressed together, they occupy as a whole an amount of space sufficient to accommodate them all. Second, when one atom e. g. a helium atom is hurled against others with sufficient speed, the one atom should be able to penetrate the others, as though the defences had been broken down. Such a constitution of the atom can be traced to the solar structure. In other words, the atom is regarded as a solar system in miniature with a nucleus corresponding to the sun and electrons round the nucleus moving in definite

orbits like the planets. The nucleus contains the positively charged protons and forms the central core of the atom enveloped by electrons which form, as it were, an attendant retinue and the positive charge of the nucleus exactly counterbalanced by the total negative charge of the surrounding electrons.

As regards the number of electrons in each atom, all atoms of the same kind are alike. For example, one carbon atom is exactly like another carbon atom and we may well describe a carbon atom as consisting of a positive nucleus with a counterpart of six electrons and every atom with 6 electrons is a carbon atom. Similarly, a 'seven electron' atom is nitrogen and an 'eight electron' one is oxygen. We have 92 different atoms out of which the complex universe is built and they can be arranged from 1 to 92 such that the first element hydrogen has one electron, the second two, and so on. We have therefore atoms from one electron to ninety-two electrons, hydrogen being the lightest and uranium the heaviest.

This new philosophy of atomic structure, whether accurate or not, has certainly advanced science by rapid strides. It has successfully explained many intricate problems and to this extent it should be extended a hearty welcome. But the theory is not perfect. It is not without objections. Yet we are not to be discouraged since every new fact, thought and theory will ultimately further the interests of science and the wellbeing of the world.

The Speech delivered by Mr. M. V. Ramanujachariar, Late Tamil Pandit

of our College on the occasion of the unveiling of the portrait of Mahamahopadhyaya V. Swaminatha Aiyer.

அக்ராசனாதிபதி அவர்களே! கனவான்களே! அன்பர்களே!

மஹாவித்வான், ப்ரம்மஸ்ரீ, மஹாமஹோபாத்யாய, திராவிட வித்யா பூஷணம், தாக்ஷிணாத்யகலாநிதி ஐயரவர்களைப்பற்றிச் சிலவார்த்தை சொல்லும் படி எனக்கு உத்தரவு செய்தவிஷயத்தில்,ப்ரின்ஸிபாலவர்களுக்கும், பழைய மாணவர் சங்கத்தார்களுக்கும் நான் மிக்க நன்றி பாராட்டுகிறேன். நான் பொதுஸபைகளில் போய் வார்த்தைசொல்லுகிற வழக்கமே இல்லாதவன். ஆனாலும், பெரியோர்களுடைய கட்டளையை மறுத்தற்கு அஞ்சியும், மஹாமஹோபாத்யாய ஐயரவர்களிடத்தில் எனக்குள்ள பேரன்பினால் அவர்களுடைய அருமை பெருமைகளில் நான் தெரிந்துகொண்ட சிலவற்றில் ஒருசிறிது சொல்ல விரும்பியும், 'அன்பெனும் நறவம் மாந்தி, மூங்கையான் பேச லுற்றான் என்னயான் மொழிய லுற்றேன்' என்றபடி சில சொல்லத்தொடங்குகிறேன்.

ஐயரவர்கள் ஐந்தாவது பிராயமுதல் இதுவரையில் கல்விகற்றலையும், காலேஜுகளில் மாணாக்கர்களுக்குப் பாடஞ்சொல்லியதையும், பழைய நூல்களைத்தேடி ஆராய்ச்சிசெய்து வெளியிட்டதையும் விவரமாகச் சொல்லத்தொடங்கினால் மிக விரியும்; குறித்த சிலநேரத்திற்குள் சொல்லியடங்கா; புஸ்தகமாக எழுதவேண்டும்; அல்லது, பலநாள் சொல்லவேண்டும். அவர்களுடைய கல்வியறிவின் ஆழஅகலத்தையும் நூலாராய்ச்சிவன்மையையும் நுணுகியறிந்து விவரமாகச் சொல்லுதற்கு நான் சிறிதும் வல்லேனல்லேன். ஆனாலும், ஸ்ரீமத் ஐயரவர்களோடு நெடுங்காலமாக நெருங்கிப் பழகினவனாதலாலும், அவர்களுக்கு என்னிடத்தில் அவ்யாஜமான பெருங்கருணையும் எனக்கு அவர்களிடத்து எல்லையில்லாத பேரன்பும் உண்டாகையாலும், அந்த உரிமைபற்றி ஒருசிறிது சொல்லுவேன். நூலாராய்ச்சிவிஷயத்தில் அவர்களுக்குள்ள பரிசிரமத்தை அவர்கள் பதிப்பித்துள்ள நூலுரைகளால், அறிவுடையோர் தெரிந்துகொள்ளக்கூடும். அவர்களுடைய சரித்திரரூபமாகவுள்ள சிலவற்றைமட்டும் இங்கே தெரிவிக்கிறேன்.

1. ஜனனமும் ஆரம்பக்கல்வியும்.

ஸ்ரீமத், ஐயரவர்கள் இந்தத் தஞ்சைஜில்லா பாபநாசத்திற்குப் பக்கத்திலுள்ள உத்தமதானபுரம் என்னும் கிராமத்தில் உத்தமமான ஒரு பிராம்மண குடும்பத்தில் உத்தமரான ஸ்ரீ வேங்கடசுப்பிரமணியஐயர் என்பவருக்கும் உத்தமியான ஸரஸ்வதிஅம்மாள் என்பவருக்கும், 1855-ம்வருஷத்தில் திருக்குமாரராக அவதரித்தார்கள். அவர்களுடைய பிதா,சங்கீதத்தில் மிகப்பிரஸித்திபெற்ற கனம் கிருஷ்ணையர் என்பவருடைய மூத்தஸஹோதரியின் தௌஹித்திரரும் மாணாக்கரு

மாவர்; சங்கீதத்தில் சிறந்த பண்டிதர்; கனம், நயம், தேசிகம் என்கிற மூன்றில் கனம் என்னும் வழியில் மிக்க பயிற்சி யுடையவர்கள். அவர்களுடைய முதிய பிராயத்தில் அவர்களுடைய சங்கீதத்தை நான் கேட்டிருக்கிறேன். அப்பொழுது அவர்களுக்கிருந்த சாரீரத்தின் நயத்தையும் பாட்டின் திருத்தத்தையும் பார்த்து, 'இவைகள் இவர்களுடைய இளமையில் எப்படியிருந்திருக்குமோ' என்றுமிக ஆச்சர்யமடைந்தேன். அவர்கள் தமிழில் மிக்க பிரீதியும் பழக்கமும் உடைய வர்கள். அநேகம் பெரியோர்கள் இயற்றிய கீர்த்தனங்கள் அவர்களுக்குப் பாட முண்டு. சிவபக்தியிற் சிறந்தவர்கள். அவர்கள், உடையார்பாளையம் அரியலூர் முதலிய ஸம்ஸ்தானங்களில் மான்யங்கள் இருந்தமையால் அங்கே அதிகமாக வஸித்ததுண்டு.

ஐயரவர்கள் மிக்க இளமைப்பருவத்திலேயே தமது பிதாவினிடத்தில் சதகம் முதலிய நூல்களைப் படித்ததோடு, சங்கீதத்தையும் பயின்றுவந்தார்கள். ஐயரவர்களுக்குச் சங்கீதத்தில் தெளிவான ஞானம் உண்டு. அவர்களுடைய சாரீரம் மிக இனிமையாயிருக்கும். அவர்கள் பாடல் சொல்லும்போது, தமிழை, 'இசைத் தமிழ்' என்றும், 'தீந்தமிழ்' என்றும் சொல்வது பொருந்துமென்று தோன்றும். இப்படிக் கல்வி பயின்றுவருகையில், அவர்களுடைய பெற்றோர்கள் அரியலூரில் சிலகாலம் வஸித்தார்கள். அந்தக் காலத்தில் பரம்பரைவித்வானும் தமிழில் நல்ல பண்டிதரும் வைணிகருமான சடகோபாசாரியரென்று ஒரு பெரியவர் அங்கே இருந்தார். அவர்களிடத்து நமது ஐயரவர்கள் திருவரங்கத்தந்தாதி வேங்கடவெண்பா முதலிய பிரபந்தங்களைப் பாடம் கேட்டார்கள். ஐயரவர்களு டைய பிதா, அந்தப்பக்கத்திலிருந்த பண்டிதர்களில் யார் யாருக்கு எந்த எந்த நூலில் நல்ல பரிசயமோ அவரவர்களிடத்தில் அந்த அந்த நூலை ஐயரவர்கள் பாடம் கேட்கும்படி அங்கங்கே போய் வஸித்துவந்தார்கள். அந்த முறையில் நமது ஐயரவர்கள் பல வித்வான்களிடங்களில் பல நூல்களைக் கற்றுக்கொண்ட பிறகு, யாப்பிலக்கணம், அதாவது செய்யுள் இலக்கணம் கற்பதற்காக, அந்த இலக்கணத்தில் ஸமர்த்தரும், பெரும்புலியூர்த் தாலூக்கா செங்கணம் என்னும் ஊரில் வசித்தவருமான விருத்தாசலரெட்டியார் என்பவரிடத்தில் போய் யாப் பிலக்கணம் முழுதும் படித்தார்கள். அவர்கள் தமிழ் இலக்கிய இலக்கணங் களில் நல்ல ஆராய்ச்சியுடையவர்கள். அவர்கள் தமக்குண்டான பல அரிய ஸந்தேகங்களை, மஹாவித்வான், ஸ்ரீமான் மீனாக்ஷிஸுந்தரம்பிள்ளையவர்களை ஸந்தித் தால் கேட்கவேண்டுமென்று தனியேஎழுதிவைத்திருந்தார்களாம். அவர்கள் கற்பிக் கும் விஷயங்களை ஸந்தேகத்திற்கிடமில்லாமல் திருத்தமாக எளிதில் விளங்கும்படி சொல்லுவார்கள். அவர்கள் நமது ஐயரவர்களுடைய புத்தி நுட்பத்தையும் விஷயங் களை அறிந்துகொள்ளும் சக்தியையும் இவர்கள் அதுவரையில் படித்திருந்த நூற் பரப்பையும் பார்த்து, நமது ஐயரவர்களின் பிதாவை நோக்கி, 'ஐயா! தங்கள் குமாரருக்குப் பாடஞ்சொல்லத் தகுதியுடையவர்கள் இந்நாட்டில் ஒருவருமில்லை. தஞ்சைஜில்லாவில் மாயூரத்தில் மீனாக்ஷிஸுந்தரம்பிள்ளையவர்கள் என்று ஒரு

மஹாவித்வான் இருக்கிறார்கள். அவர்களே தங்கள் குமாரருக்குப் பாடஞ்சொல்லத் தக்கவர்கள். தங்கள் குமாரரை அவர்களிடம் அழைத்துப்போய்ப்படிக்கச் செய்யுங்கள்' என்று வற்புறுத்திச் சொன்னார்களாம்.

2. பிள்ளையவர்களிடம் படித்தது.

அதன்மேல், நமது ஐயரவர்களை அவர்களுடைய பிதா அழைத்துக் கொண்டு அரியலூர்வழியாக வருகையில், ஐயரவர்கள் அங்கே பிள்ளையவர்கள் செய்த நாகைப்புராணப் பிரதியொன்றைப் பார்த்தார்கள். அதைப் படித்துப் பார்க்கையில் எதுகை மோனைமுதலியவற்றின் அழகையும், பொருளின் ஆழத்தையும், சொல்லின் வனப்பையும் கண்டு, 'இப்படிப்பட்ட பாடல்களைச் செய்ய வல்ல மஹாவித்வானிடத்தில் நாம் படிக்கப்போகிறோம்' என்று ஐயரவர்களுக்கு ஒரு பெரிய மகிழ்ச்சி உண்டாயிற்றாம். இப்படி பேருவகையுடன் மாயூரம் வந்தார்கள். அங்கே, பிதா அவர்கள், பிள்ளையவர்களைக்கண்டு தம் குமாரரை அவர்களிடம் ஒப்பித்துச் சிலநாள் அங்கே இருந்து தங்களுக்குத்தெரிந்த ஒரு வீட்டில் ஐயரவர்களுக்கு ஜாகைசெய்து வைத்துவிட்டு, அதுவரையில் தம்மைவிட்டு ஒரு நிமிஷமும் பிரியாத தம்குமாரரைத் தனியே ஒருபுதிய இடத்தில் விட்டுவருவதில் தைர்யமில்லாமல் மனக்கலக்கத்துடன் ஸ்ரீ மாயூரநாதரையும் ஸ்ரீ அபயாம்பிகை அம்மையையும் பிரார்த்தித்துக்கொண்டு தமது சொந்தஊரான உத்தமதானபுரத்திற்கு வந்தார்கள். ஐயரவர்களுடைய பிதா மிக்கமனக்கலக்கத்துடன் பிரிகையில், 'தங்கள் குமாரர் விஷயத்தில் சிறிதும் கவலைப்படவேண்டாம்' என்று பிள்ளையவர்கள் தைரியஞ்சொன்னார்களாம். அப்பொழுது ஐயரவர்களுக்குச் சுமார் 16 அல்லது 17 பிராயமிருக்கலாம். பிள்ளையவர்கள் ஐயரவர்களுடைய இளம்பிராயத்தையும் தாம் பலருக்குப் பாடம் சொல்லவேண்டியிருத்தலையும் உத்தேசித்து, தம்மிடம் படித்துக்கொண்டிருந்தவர்களுள் ஒருவரை ஐயரவர்களுக்குப் பாடம்சொல்லும்படி நியமித்தார்கள். அவர் சிலநாள் பாடம் சொல்லிவருகையில், ஐயரவர்களுக்குண்டான ஸந்தேகங்களை நிவிர்த்திக்கக்கூடியசக்தி அவருக்குப் போதவில்லை. அவரைக் காட்டிலும் ஐயரவர்கள் பலநூல்கள் பாடங்கேட்டிருந்தார்கள்; கங்கைக்கரையை அடுத்தும் கிணற்றுநீரைக் குடிப்பதுபோல, பிள்ளையவர்களிடத்தில் வந்தும் அவர்களிடத்தில் பாடம் கேளாமல் வேறு ஒருவரிடத்தில் பாடம்கேட்க வேண்டியிருந்தாலும் பிள்ளையவர்களுடைய நோக்கத்திற்கிணங்கிச் சிலநாள் படித்துக் கொண்டுவந்தார்கள். ஒருநாள், ஐயரவர்கள் ஸந்தேகம் கேட்பதையும், பாடம் சொல்லுகிறவர் ஸந்தேகத்தை நிவிர்த்திக்கச் சக்தியில்லாதவராயிருத்தலையும் பார்த்து, அடுத்தநாள்முதல் பிள்ளையவர்கள் நமது ஐயரவர்களுக்குத் தாமே பாடஞ் சொல்லத் தொடங்கினார்கள். அந்தத்தினமே, பிற்காலத்தில் ஐயரவர்களுக் குண்டான பெருமைகளுக் கெல்லாம் காரணமான நல்லதினம். ஐயரவர்கள் மாணாக்கர்களுக்குச் சொல்லிய இலக்கணப்படி, பிள்ளையவர்களைவிட்டு ஒருநிமிஷமும் அகலாமல் பலநூல்களைப் பாடங்கேட்டார்கள். பிள்ளையவர்கள் மாயூரத்திலிருந்து

திருவாவடுதுறைக்கு அடிக்கடி வந்துபோவதுண்டு. அந்தஸமயங்களில் அவர்களு டன்கூட நமது ஐயரவர்களும் வருவார்கள். அப்பொழுது, ஆதீனத்தலைவர்களா கிய ஸ்ரீலஸ்ரீ சுப்பிரமணியதேசிகரவர்களும் தம்பிரான்களும் மற்றவர்களும் ஐயர வர்களுடைய நற்குண நற்செய்கைகளையும், அவர்களுடைய படிப்பின் மிகுதியை யும், அவர்களுடைய பழக்கவழக்கங்களையும் கண்டு பெரிதும் மகிழ்ந்து அவர்களி டத்தில் பேரன்பு பாராட்டத் தொடங்கினார்கள்.

3. திருவாவடுதுறைமடத்துக்கு வந்தது.

சிலகாலத்திற்குப் பிறகு, பிள்ளையவர்கள் அப்பொழுதிருந்த தம்பிரான்க ளுக்குப் பாடஞ்சொல்லுதற்காகத் திருவாவடுதுறையிலேயே வந்து வஸித்தார்கள். திருப்பனந்தாள் ஆதீனத்தலைவராக இருந்த ஸ்ரீமத் குமாரஸாமித் தம்பிரானவர் களும், திருவண்ணாமலை ஆதீனத்தலைவராக இருந்த ஸ்ரீமத் ஆறுமுகதேசிகரவர் களும், ஸ்ரீமத் இராமலிங்கத் தம்பிரானவர்களும், ஸ்ரீமத் பழனிக்குமாரத் தம்பிரானவர்களும், ஸ்ரீமான் மேலகரம் சண்பகக்குற்றாலக் கவிராயரவர்களும் முதலாகப் பலபேர் அந்தக்காலத்தில் பிள்ளையவர்களிடம் பாடம் கேட்டுக்கொண் டிருந்தமையால் அவர்களோடு ஐயரவர்களும் பாடம்கேட்க அனுகூலமாக இருந் தது. பாடம்கேட்கும் காலத்திலும், ஸபைகளில் பாடல்சொல்லும் காலத்திலும் ஐயரவர்களே படிப்பதும் சொல்வதும் வழக்கம். ஐயரவர்கள் பிள்ளையவர்களு டைய நிழல்போல அவர்களைவிட்டு ஒரு நிமிஷமும் நீங்காது உடனிருந்து அவர் களுக்கு உவகையுண்டாகும்படி நடந்து அவர்களிடத்துப் பல நூல்களைக்கற்றுத் தெளிந்தார்கள். பிள்ளையவர்களுக்கு ஐயரவர்களிடத்து விசேஷமான அன்பு உண்டாயிற்று.

இப்படிச் சிலவருஷமானவுடன், பிள்ளையவர்கள் யுவவருஷம் தைமாதத்தில் சிவபதமடைந்தார்கள். அப்பொழுது, ஐயரவர்களுக்கு உண்டான கவலைக்கும் மன வருத்தத்துக்கும் அளவில்லை. அந்தஸமயத்தில் ஸ்ரீமத் சுப்பிரமணிய தேசிகரவர் கள் ஐயரவர்களுக்கு மிக்க தைரியங்கூறி, 'நீங்கள் சிறிதும் கவலைப்படவேண்டாம். மேலே படிக்கவேண்டிய இலக்கணபாடங்களை நாமே சொல்லுகிறோம். இங்கே படிக்கவருபவர்களுக்கு நீங்கள் பாடஞ்சொல்லிக்கொண்டிருக்கலாம். இங்கே வேண்டிய ஸௌகரியங்கள் செய்விக்கிறோம்' என்று சொல்லித் திருவாவடுதுறை யிலேயே ஒரு வீடுகட்டிக்கொடுத்ததல்லாமல் அங்கே வசித்துவந்தவரையில் வரு ஷாசனமும் ஐயரவர்களுக்குக் கொடுத்துவந்தார்கள். சில அச்சுப்புஸ்தகங்களில் ஐயரவர்களுடைய பெயருக்குமுன் திருவாவடுதுறை என்பது சேர்ந்தேயிருக்கும். ஐயரவர்கள் ஒருநிமிஷமும் ஓய்வில்லாமல் பலதரப்பட்ட மாணாக்கர்களுக்கும் பல வகைப்பட்ட நூல்களைப் பாடம்சொல்லிக்கொண்டு ஆதீனத்தலைவர்களுக்கும் தம் பிரான்களுக்கும் மற்றவர்களுக்கும் பரமதிருப்திகரமாக நடந்துவந்தார்கள். படித் தவர்களான பலதம்பிரான்களும் கற்றுத்தேர்ந்த மற்றும் பல சைவவித்வான்க ளும் நிறைந்திருக்கிற ஒரு சைவ ஆதீனத்தில் மிக்க இளமைப்பிராயமுள்ள ஐயர

வர்கள் நிர்வகித்து வந்தார்கள் என்றால் ஐயரவர்களுடைய படிப்பின் ஆழ அகலத்தையும் அவர்களிடத்து ஆதீனத்தலைவர்களும் மற்றவர்களும் வைத்திருந்த நன்கு மதிப்பையும் சொல்லவேண்டாமன்றோ? இஃது இங்ஙனமாக.

4. குடந்தைக் காலேஜுக்கு வந்தது.

பிள்ளையவர்களுடைய மாணாக்கர்களில் முதல் மாணாக்கரும் சிறந்த வித்வானுமான ஸ்ரீமான் தியாகராஜசெட்டியாரவர்கள் இந்தக்காலேஜில் முதல் தமிழ்ப் பண்டிதராக இருந்தார்கள். அப்பொழுது பிரின்ஸிபாலாக இருந்த ராவ்பஹதூர் T. கோபாலராவ் அவர்கள் செட்டியாரவர்களிடத்து மிக்க அன்புடையவர்கள். ராயரவர்கள் தமிழிலும் நல்ல ஞானமுடையவர்கள்; அவர்களுடைய புஸ்தகங்களின் முதலில், 'அருமை யுடைத்தென்றசாவாமை வேண்டும், பெருமை முயற்சி தரும்' என்பது முதலிய சில குறள்களை ஞாபகத்திற்காக எழுதிவைத்திருப்பார்களாம். அவர்கள் ஒருநாள் கிளாஸில் தமிழ்ப்பாடம் சொல்லும்பொழுது இலக்கண விஷயமாக ஒரு கேள்வி கேட்டார்களாம். மற்றப்பிள்ளைகளெல்லாம் விடைகூறாமலிருக்க, ஒருபையன் எழுந்து சரியானவிடை கூறினனாம். அதைக் கேட்டு ராயரவர்கள், 'நீ எந்தஸ்கூலில் படித்தவன்? அங்கே தமிழ்ப்பண்டிதர் யார்?' என்று கேட்டார்களாம். அந்தப்பையன், 'நான் ஸ்ரீரங்கம் ஹைஸ்கூலில் படித்தவன். அங்கே தியாகராஜசெட்டியார் என்று ஒரு சிறந்தவித்வான் இருக்கிறார்கள். அவர்கள் மாணாக்கர்களுடைய மனத்தில் நன்குபதியும்படி விஷயங்களை எடுத்துச்சொல்லுபவர்கள்' என்று சொல்லியபோது, ராயரவர்கள் செட்டியாரவர்களை எழுதித்தருவித்துத் தாமே சில கேள்விகள் கேட்டுப் பரீக்ஷித்து அவர்களுடைய கல்வித்திறமையை அறிந்து ஸந்தோஷித்தார்கள். ராயரவர்கள் கேட்ட பலகேள்விகளுள் நன்னூலில், 'பலசிலஎனுமிவை' என்னும் ஸூத்ரத்தில் இன்ன இன்ன விஷயம் இன்ன இன்ன ஸூத்ர விதியினால் அமைந்திருக்கிறதென்பதை எடுத்துக்காட்டி, இங்கே திரும்பவும் கூறியது, கூறியது கூறலென்னும் குற்றமன்றோ? அதற்கு நியாயம்கூறுக' என்பது ஒரு கேள்வி. செட்டியாரவர்கள் அவற்றிற்கெல்லாம் தக்கபடி நியாயம்கூறி விடையளித்ததன்மேல் ராயரவர்கள் செட்டியாரவர்களை இங்கே தலைமைத் தமிழ்ப்பண்டிதராக நியமித்தார்களாம். செட்டியாரவர்கள் புரொபஸர்களுக்கும் மாணாக்கர்களுக்கும் பரமதிருப்தியுண்டாகும்படி நடந்து அவர்களுடைய நன்குமதிப்பைப்பெற்று விளங்கினார்கள்.

இப்படியிருக்கையில், செட்டியாரவர்கள் பிராயமுதிர்ச்சியாலும் சரீரத்தளர்ச்சியாலும் காலேஜைவிட்டு விலகவிரும்பி அதனை ராயரவர்களிடம் தெரிவித்தார்கள். ராயரவர்கள் செட்டியாரவர்களைப் போன்ற பண்டிதர்கள் கிடைப்பது அரிதாகையால் அனுமதியளிக்க மறுத்தார்கள். செட்டியாரவர்கள் தம்முடைய சரீரத்தளர்ச்சி முதலியவற்றைப் பலமுறை சொல்லி வற்புறுத்தியதன்மேல், ராயரவர்கள், 'தங்களுடைய ஸ்தானத்திற்குத் தகுதியுள்ள ஒருவரைத் தாங்களே பார்த்துக்கொடுப்பது தங்களுடைய பொறுப்பு' என்று சொன்னார்கள். செட்டியாரவர்

கள், 'என்னுடைய ஆசிரியர்களிடத்திற் படித்தவர்களும், சிறந்தவித்வானுமான ஒருவர் இருக்கிறார். அவர் இப்பொழுது திருவாவடுதுறை ஆதீனத்தில் அநேகருக்குப் பாடஞ்சொல்லிக்கொண்டிருக்கிறார். அவர்கள் கிடைப்பது மிக்கசிரமம். ஆனாலும், இயன்றவரை முயன்றுபார்க்கிறேன். அவர்களை அழைத்துவந்தபிறகு, 'வேறுகாலேஜில் உள்ளவர் வருகிறார்; தட்டமுடியாத பெரியவர்கள் வேறுஒருவரைப் பற்றிச் சிபார்சுசெய்கிறார்கள்' என்று வேறொருவரை நியமிக்கக்கூடாது. இப்படித் தாங்கள் உறுதிசொன்னால் அவர்களை அழைத்துவருகிறேன்' என்றுசொல்லி, ராயரவர்களிடம் உறுதிவாங்கிக்கொண்டு திருவாவடுதுறைக்கு வந்தார்கள்.

அங்கே ஐயரவர்கள் இதனை ஸொப்பனத்திலும் எதிர்பார்த்தவர்களல்லராகையாலும் ஆதீனத்தைவிட்டுப் பிரிதற்குச் சிறிதும் மனமில்லாமையாலும் மறுத்துவிட்டார்கள். செட்டியாரவர்கள் இதிலுள்ள ஸௌகரியங்களை எடுத்துச் சொல்லிவிட்டு, தாம் வந்தகாரியத்தை ஆதீனத்தலைவர்களும் கலாவிநோதர்களும் வள்ளலுமாகிய சுப்பிரமணியதேசிகரவர்களிடம் தெரிவிக்க, அவர்கள் செட்டியாரவர்களுடைய அபிப்பிராயத்தைச் சிறிதும் ஏற்றுக்கொள்ளாமல், 'நமது ஆதீன ஆஸ்தான வித்வானையிருக்கவேண்டுமென்று பலவருஷங்களாக எதிர்பார்த்து அப்படியே இப்பொழுது அந்தஸ்தானத்தைவகித்து இடத்தைச் சிறப்பிப்பவர்களான ஐயரவர்களை ஒருபோதும் கொடுக்கமாட்டோம்' என்று கண்டிப்பாக மறுத்துவிட்டார்கள். செட்டியாரவர்கள் அந்த ஸமயத்தை விட்டுவிட்டு, பின்னும் இரண்டொருநாள் அங்கிருந்து, ஸமயம்பார்த்து, 'ஆதீனத்தில் படித்துத்தேர்ந்த பண்டிதர்கள் இந்தக்காலேஜில் இருப்பது ஆதீனத்திற்குப் பெருமை' என்றும், 'ஸமீபமான இடமாதலால் வாரந்தோறும் சனிஞாயிறுகளில் அவர்கள் இங்கேயே இருக்கலாம்' என்றும், 'அவசியமானால் மற்றநாட்களிலும் மாலைக்காலத்தில் வந்து காலையில் போகலாம்' என்றும், 'காலேஜில் படித்தவர்கள் பெரிய உத்யோகங்களிலும் பெரியஸ்தானங்களிலும் இருப்பார்களாகையால் ஆதீனத்திற்கு இது பெரிய பெருமையை உண்டுபண்ணும்' என்றும் சொல்லியும் வேறுமுகாந்தரங்களைக் காட்டியும் பண்டாரஸந்நிதி அவர்களுடைய அனுமதியைப் பெற்றுக்கொண்டு ஐயரவர்களைக் குடந்தைக்கு அழைத்துவந்தார்கள். செட்டியாரவர்கள், ஐயரவர்களைக் குடந்தையில் ஸ்ரீமான் ராவ்பகதூர் ஸாது சேஷையரவர்கள் ஜாகைக்கு அழைத்துச் சென்றார்கள். அங்கே போகும்போது தமிழிலுள்ளராமாயணம் பாரதம் ஸ்காந்தம் மற்றப்புராணங்கள் ஆகிய இலக்கியநூல்களையும், திருக்குறள் முதலிய நீதி நூல்களையும், பிரபந்தங்களையும், பலஇலக்கணநூல்களையும் கொண்டுபோனார்கள். அங்கே, ஸ்ரீமான் R. V. ஸ்ரீநிவாஸஐயரவர்கள், ஸ்ரீமான் B. ஹனுமந்தராயரவர்கள் முதலான புரொபெஸர்களும் வந்து கூடினார்கள். செட்டியாரவர்கள் அந்தப்புஸ்தகங்களைக் காட்டி, 'இவைகளில் எந்தப்புஸ்தகத்தில் எந்தஇடத்தில் எந்தவிஷயத்தை வேண்டுமானாலும் கேட்கலாம்' என்று சொல்லியபோது, அங்கிருந்தவர்கள் ஒவ்வொருவரும் ஒவ்வொருபுஸ்தகத்தை எடுத்து ஒவ்வொருபாகத்தைப்பிரித்துக்கொடுத்துப் படித்துப் பொருள்சொல்லும்படி கேட்டார்கள்; ஐயரவர்கள் படித்தபோதே

அவர்களுடைய சாரீரத்தையும் செய்யுள்களைப் படிக்கும் அழகையும்,பிறகு, பொருள் சொல்லுதலையும் பார்த்துப் பரமதிருப்தியடைந்தார்கள். அருகிருந்தவர்களில் சிலர் இப்படி நூல்களைப் படித்துப் பொருள்செய்வது தவிர, புதிதாகப்பாடும் பழக்கமும் இருக்குமோ' என்று கேட்டார்கள். செட்டியாரவர்கள், 'ஐயரவர்களுக்குப் பாடுவதில் நல்லதிறமையுண்டு' என்றும், 'நீங்களே விஷயத்தைக் கொடுத்துப் பாடச்சொல்லிப் பார்க்கலாம்' என்றும் சொன்னபோது, ஒவ்வொருவரும் ஒவ்வொரு விஷயத்தைப்பற்றிப் பாடச்சொன்னார்களாம். R. V. ஸ்ரீநிவாஸஐயரவர்கள், 'செட்டியாரவர்கள் இங்குள்ள யாவருக்கும் ஆசிரியர். அவர்களைப்பற்றியே பாடலாம். அச்செய்யுளில், 'நீங்களும் நானும் ஒரே ஆசிரியரிடம் படித்தவர்கள்; ஆகையால் ஜேஷ்டகனிஷ்ட முறையுடையேம். அதற்கேற்ப, நீங்கள் இதுகாறும் பார்த்துவந்த வேலையை எனக்கு உதவவேண்டும்' என்ற கருத்தமையவேண்டும்; அறுசீர்க்கழிநெடிலடியாசிரிய விருத்தத்தில் ஐந்து நிமிஷங்களுக்குள் பாடவேண்டும்' என்று சொன்னார்கள். ஐயரவர்கள்,

> 'வாய்ந்தபுகழ் படைத்திலங்கு மீனாக்ஷி சுந்தரமா வலவன் பாலே
> ஏய்ந்ததமி ழாய்ந்தமுறைக் கியைவுறநீ இதுகாறும் இனிதின் மேய
> ஆய்ந்தவள நகர்க்குடந்தைக் காலேசில் நின்னிடம்எற் களித்த னன்றே
> வேய்ந்ததமிழ் முதற்புலமைத் தியாகரா சப்பெயர்கொள் மேன்மை யோனே'

என்னும் பாடலை 4நிமிஷங்களில் பாடிமுடித்தார்கள்: எல்லாரும் கேட்டுப் பரமதிருப்தியடைந்தார்கள். செட்டியாரவர்கள் ஐயரவர்களிடத்தில் எல்லாரும் திருப்தியடையவேண்டுமென்னும் கவலையுடையவர்களாதலால், இந்தச் செய்யுளைச் சொல்லிப் பொருள்கூறியவுடன், 'என்வயிற்றில் பாலை வார்த்தீரையா' என்று சொன்னார்களாம். பிறகு, எல்லாரும் அன்றுமாலை கோபாலராயரவர்கள் ஜாகைக்குப்போக நிச்சயித்து, அந்தப்படி அங்கே போனார்கள். அந்தச்சமயம் ராயரவர்கள் மாடியின்மேல் இருந்தார்கள். அப்பொழுது, அதிபால்யரும் மிக்க புத்திசாலியும் சுறுசுறுப்புள்ளவருமான B. ஹனுமந்தராயரவர்கள் மாடியின்மேலே விரைந்துசென்று எல்லோரும் வந்திருப்பதைத் தெரிவிக்க, ராயரவர்கள் அங்கே வந்தார்கள். ஐயரவர்களுடைய கல்விவன்மை முதலியவற்றைக் கேட்டுப் பரீக்ஷித்து ராயரவர்கள் பரமதிருப்தியடைந்தார்கள். அவர்கள் சிபார்சுசெய்து அந்தவேலையை ஐயரவர்களுக்குக் கொடுத்தார்கள்.

திருவாவடுதுறையிலிருந்து ஐயரவர்கள் குடந்தையில் வேலையை ஒப்புக்கொள்ளப் புறப்படும்போது, பண்டாரஸந்நிதியவர்கள் ஐயரவர்களுக்குப் பல மரியாதைகள் செய்து அனுப்பினார்கள். இது 1880 ஸு நடந்தது. இதற்கு, 2வருஷத்திற்குமுன், அதாவது 1878-ம்வருஷத்தில், மதுரைக் கும்பாபிஷேகம் நடந்தபோது, ஒரு பெரிய மஹாசபை கூடியிருந்தது. அப்பொழுது, ஐயரவர்கள் பல பாடல்களைச் சொல்லி உபந்யாஸம் செய்துகொண்டிருக்கையில் பண்டாரஸந்நிதியவர்களைப்பற்றி வேதநாயகம்பிள்ளையவர்கள் செய்த பல பாடல்களுள் ஒன்றாகிய,

'தடையில் கொடைச்சுப்பிரமணி யையகிற் சார்ந்தவர்கொள்
கொடையை யவர்சொல வேண்டுங்கொ லோவவர் குக்கிசொலும்
இடைசொலுங் கண்டமுங் காதுஞ் சொலுமிறு மாப்புடைய
நடைசொலுங் கையிற் குடைசொலும் வேறென்ன நாஞ்சொல்வதே'

என்னும் செய்யுளைச் சொல்லிப் பொருள்கூறும்போது, அந்தப்பாடலில் சொல்லிய விஷயங்களுக்கெல்லாம் தாமே ஓர் உதாரணமென்றும், ஆனால், 'அவசியமில்லாமையால் குடை பிடித்துக்கொள்வதில்லை' என்றும், இறுமாப்புடையநடை தமக்கு ஒருநாளும் வராதென்றும் சொல்லிப் பிரஸங்கித்திருந்தார்கள். பண்டாரஸந்நிதி அவர்கள், அவைகளை ஞாபகத்தில் வைத்திருந்து, ஐயரவர்களைக் குடந்தைக்கு அனுப்பும்பொழுது, 'இந்தவூரில் குடை அவசியமில்லை, என்றும், 'குடந்தையில் காலேஜுக்குப் போகும்போது குடைபிடித்துக்கொள்ளுதல் அவசியமாயிருக்கும்' என்றும் சொல்லிச் சிறந்த ஒரு பட்டுக்குடை அளித்ததோடு, 'இனி ஜோடுபோட்டுக்கொள்ள வேண்டுமாதலால், இயற்கையில் இறுமாப்பு இல்லாவிட்டாலும், அதைத்தரித்து நடக்கும்போது நடையில் சிறிது வேறுபாடு உண்டாகலாம்' என்று சமத்காரமாகச் சொல்லி விடைகொடுத்தனுப்பினார்கள். ஐயரவர்கள் காலேஜில் வேலையை ஒப்புக்கொண்டு எல்லாருக்கும் பரமதிருப்தியுண்டாகும்படி பாடஞ்சொல்லியும் பழகியும் வந்தார்கள். முதலில் சொல்லியபடி, ஐயரவர்கள் வாரந்தோறும் துறைசைக்குச் செல்லாமலிருப்பதில்லை. வெள்ளிக்கிழமை ஸாயங்காலம் தம்பிரான்களும் மற்றவர்களும் ஐயரவர்கள் வரக்கூடுமென்று மேற்கே பார்த்தவண்ணமாயிருப்பார்களாம். அப்போது சின்னப்பட்டத்திலிருந்த ஸ்ரீமத் நமசிவாயதேசிகரவர்களும், ஊற்றுமலை ஜமீன்தாரவர்களுடைய அம்மானுன பெரியசாமித்தேவரவர்களும் ஸுப்ரமணிய தேசிகரவர்களைப் பார்த்தபொழுது, 'ஐயரவர்களை என் கும்பகோணத்துக்கு அனுப்பவேண்டும்' என்று கேட்டார்களாம். இவற்றால், திருவாவடுதுறையிலுள்ளவர்களுக்கும் பிறருக்கும் ஐயரவர்களிடத்திலுள்ள அன்பும் அவர்களைக் குடந்தைக்கு அனுப்பியதில் விருப்பமில்லாமையும் நன்குவிளங்கும்.

ஐயரவர்கள் பாடஞ்சொல்லிக்கொண்டிருக்கும்பொழுது, அந்த வகுப்பிலுள்ள மாணுக்கர்களெல்லாரும் சித்திரத்திலெழுதிய பதுமைபோல் அசையாமலும் சத்தஞ்செய்யாமலுமிருந்து கேட்பார்கள். மற்றப்பாடங்களில் முன்பின்னிருந்தாலும், தமிழ்ப்பாடத்திற்கு வெகு ஆவலோடு வகுப்பிற்கு வருவார்கள். ஐயரவர்கள் பாடஞ்சொல்லும்பொழுது அந்தவகுப்புமாணுக்கர்கள் தவிர, வேறு மாணுக்கர்களும் வந்து கேட்டுக்கொண்டிருப்பதுண்டு. ராயரவர்கள் காலேஜைச் சுற்றிப்பார்த்துவருகையில் ஐயரவர்கள் பாடஞ்சொல்லுகிற தமிழ்வகுப்பில் வந்து சிலநிமிஷம் நின்று கேட்பதுண்டு. சிலமாணுக்கர்கள் அவகாசமுள்ள நேரங்களில் வந்து, கையெழுத்துக் காபிகளை ஒப்பிடுதல், ப்ரூப் பார்த்தல் முதலிய உதவிகளைச் செய்வார்கள்.

5. பிரஸிடென்ஸி காலேஜுக்கு மாற்றலானது.

ராவ்பஹதூர், பூண்டி, ரங்கநாதமுதலியார் **M. A.** அவர்களை அறியாதாரில்லை. அவர்கள் கும்பகோணம் காலேஜிற்குச் செட்டியாரவர்களுக்குப் பிறகு ஐயர

வர்கள் வந்திருக்கிறார்களென்பதைக் கேட்டபொழுது, ஐயரவர்களுடைய பழக்க மில்லாமையினாலோ அல்லது பிராயத்தை உத்தேசித்தோ, 'செட்டியாரவர்களுடைய ஸ்தானத்திற்கு இவர்கள் தகுதியுடையவர்களோ' என்று ஸாதுசேஷையரவர்களைக் கேட்டார்களாம். பிறகு, ஐயரவர்களுடைய பழக்கமுண்டானபின், ஐயரவர்களுடைய கல்விப்பெருக்கையும் குணாதிசயங்களையும் கண்டு மிக்க நண்பர்களாயினர். இரண்டுபேருக்கும் செய்யுள்வடிவமாகவே கடிதப்போக்குவரவுகள் நடப்பதுண்டு. முதலியாரவர்கள் ஐயரவர்களை ஸமீபத்தில் வைத்துக்கொள்ள வேண்டுமென்று விரும்பி, பிரஸிடென்ஸிகாலேஜில் ஒரு ஸமயம் தலைமைத்தமிழ்ப் பண்டிதர்ஸ்தானம் காலியானபொழுது ஐயரவர்களை அங்கே வருவித்துக்கொள்ள மிக முயன்றார்கள். அங்கே வந்துவிட வேண்டுமென்று ஐயரவர்களுக்கு வற்புறுத்தி எழுதினார்கள். ஐயரவர்களுடைய தந்தையார்க்கு இந்தக் காவேரிஸ்நானத்தையும் பூஜைக்குரிய ஸௌகரியங்களையும் விட்டுச் சென்னைக்குப்போக விருப்பமில்லாமையால் ஐயரவர்கள் தமது தந்தையாருடைய கருத்தை முதலியாரவர்களுக்குத் தெரிவித்து அந்தஸமயம் பிரஸிடென்ஸிகாலேஜ்வேலைக்குப் போகாமல் விலகிக்கொண்டார்கள்.

பிறகு, 1903-ம் வருஷக்கடைசியில் பிரஸிடென்ஸிகாலேஜில் தமிழ்ப்பண்டிதர் ஸ்தானம் மறுபடியும் காலியாயிற்று. அந்த வேலையைப்பெறப் பலர் மிக்க முயற்சி செய்தார்கள். அப்போது சில அன்பர்கள் வற்புறுத்தினமையாலும், புஸ்தகப்பதிப்பு வேலையைக் கருதியும் ஐயரவர்கள் மேலதிகாரிகளுடைய உத்தரவை ஏற்றுக்கொண்டு பிரஸிடென்ஸி காலேஜுக்குவந்து வேலையை ஒப்புக்கொண்டார்கள். அதுமுதல் சென்னை பிரஸிடென்ஸி காலேஜில் மாணாக்கர்களுக்குப் பாடஞ்சொல்லிக்கொண்டும் பல நூல்களை ஆராய்ச்சிசெய்து வெளியிட்டுக்கொண்டும் பலரால் கொண்டாடப்பெற்று அங்கே விளங்கினார்கள். கும்பகோணம் காலேஜில் மாணாக்கர்கள் ஐயரவர்களிடம் எப்படி அமைதியுடன் பாடங்கேட்டுவந்தார்களோ அப்படியே பிரஸிடென்ஸி காலேஜிலும் மாணாக்கர்கள் கேட்டுவந்தார்கள்.

1912-ம் ஆண்டில் சென்னைக்கவர்னர் லார்டுகார்மிகேல் பிரபு அவர்கள் பிரஸிடென்ஸி காலேஜைப் பார்க்கவந்தபோது ஐயரவர்கள் பாடம்சொல்லும் கிளாஸிற்கு வந்து சிலநேரம் தாமதித்துப் பழைய ஓலைச்சுவடிகள் சிலவற்றைப் பார்த்து அவற்றின் விவரங்களையெல்லாம் நன்குதெரிந்துகொண்டு ஐயரவர்களுடைய அருமைபெருமைகளை மிகப்பாராட்டிச் சென்றார். அதற்குச் சிலதினங்களுக்கு முன்னர், அவர்கள் சிலாசாஸன ஆபீஸுக்குப் போனபொழுது அங்குள்ள பழையபொருள்களின் வரலாறுகளைத் தெரிவிப்பதற்காக ஐயரவர்களை அங்குவர விரும்பினார்கள். அந்தப்படி ஐயரவர்கள் போய்ப் பல அரியவிஷயங்களை விளக்கிச் சொல்லிய பிறகு புகைப்படம் பிடிக்கையில், கவர்னரவர்கள் ஐயரவர்களைத் தமக்குப்பக்கத்திலிருக்கச்செய்து படம் எடுக்கச்செய்தார். பிறகு, 1919-ஆம் ஐயரவர்கள் பிரஸிடென்ஸிகாலேஜிலிருந்து பென்ஷன்பெற்று விலகினார்கள். அந்த வருஷம் ஸெப்டம்பர்மாதவாக்கில் வெளியான Everyman's Review என்னும்

பத்திரிகையில் சென்னை அட்வகேட், ஸ்ரீமான் **V. V.** ஸ்ரீநிவாஸ ஐயங்காரவர்கள் ஐயரவர்களுடைய சரித்திரக்குறிப்பையும் நூலாராய்ச்சிகளையும்பற்றி மிக நன்றாக எழுதியிருக்கிறார்கள்.

6. சிதம்பரம் தமிழ்க்காலேஜில் பிரின்ஸிபாலானது.

பிறகு, 1924-ம் வருஷத்தில் சிதம்பரத்தில் ஸம்ஸ்கிருதத்துக்கும் தமிழுக்கும் தனித்தனிக் காலேஜுகள் ஏற்படுத்தப்பட்டன. ஐயரவர்கள் அங்குவந்து தமிழ்க்காலேஜில் பிரின்ஸிபால் ஸ்தானத்தை வகித்தால், அதற்கு ஒரு தனிச்சிறப்புஉண்டென்று கருதி, கௌரவம் பொருந்திய ராஜா ஸர் அண்ணாமலைசெட்டியாரவர்கள் ஐயரவர்களை நிரம்பவும் வற்புறுத்தி அழைத்தார்கள். ஐயரவர்கள் நெடுங்காலமாகச் செய்துவரும் நூலாராய்ச்சி வேலைக்கு இடையூறு ஏற்படுமென்பதைக் கருதியும் வேறுகாரணங்களைக்கொண்டும் முதலில் அதற்கு உடன்படவில்லை. காலேஜ் ஏற்படுங்காலத்தில் அவர்கள் அவசியம் அங்கு வந்திருக்கவேண்டுமென்றும், பிறகு சென்னைக்குத் திரும்பி வந்துவிடலாமென்றும், ராஜாஸாஹேப் அவர்களும் வேறு சில அன்பர்களும் நிரம்பச் சொன்னார்கள். ஸ்ரீநடராஜமூர்த்தியின் தரிசனத்தை உத்தேசித்தும் மாணாக்கர்களுக்குப் பாடஞ்சொல்லுதலை விரும்பியும் ஐயரவர்கள் அதனை அங்கிகரித்துக்கொண்டு 1924-௵ ஜூலைமாஸத்தில் சிதம்பரத்துக்குவந்து தமிழ்க்காலேஜ் பிரின்ஸிபால்வேலையை ஏற்றுக்கொண்டு 1927-௵ மார்ச்சு௴ வரையில் அந்தஸ்தானத்தை அலங்கரித்துவந்தார்கள். அப்பால், ஐயரவர்களுடைய குமாரர் **S.** கலியாணசுந்தரமையரவர்கள், தம்முடைய பிதா அவர்கள் முதுமைக்காலத்தில் தம்மைப்பிரிந்து தனியே சிதம்பரத்தில் வசிப்பதில் மனங்கொள்ளாமல் அவர்களைத் திரும்பச் சென்னைக்கு வந்துவிடவேண்டுமென்று நிரம்பப் பிரார்த்தித்தார்கள். ஆனால், ஐயரவர்கள் அதினின்று விலகுவதில் ராஜாஸாஹேப் அவர்களுக்கு இஷ்டமில்லை. ஆயினும், கலியாணசுந்தரமையரவர்கள் ராஜாஸாஹேப் அவர்களிடம் நேரிலும் தக்கதனவான்கள் முகமாகவும் பலமுறை பக்குவமாகச் சொல்லி ஐயரவர்களைச் சென்னைக்கு வரும்படி செய்துகொண்டார்கள். ராஜா ஸர் செட்டியார்அவர்கள் ஐயரவர்களைப் பிரிய மனமில்லாமலே அவர்களுக்கு விடைகொடுத்தார்கள்.

7. நூலாராய்ச்சி.

ஐயரவர்கள் குடந்தைக்கு வந்தபொழுது, ஸ்ரீமான் சேலம் ராமஸ்வாமி முதலியாரவர்கள் இவ்வூரில் டிஸ்த்ரிக்ட் முனிஸீபாக வந்திருந்தார்கள். அவர்கள் தமிழில் விசேஷ அபிமானமுடையவர்கள். அவர்கள் ஐயரவர்களோடு அடிக்கடி கலந்து வார்த்தை சொல்வதுண்டு. சீவகசிந்தாமணியைப் படிக்கச்சொல்லிக் கேட்பார்கள்; அதனை ஆராய்ச்சிசெய்து பதிப்பிக்க வேண்டுமென்று அடிக்கடி தூண்டி அதனை வெளியிடச்செய்தார்கள். அந்தச் சீவகசிந்தாமணி முதல்பதிப்பு 1887-௵ வெளிவந்தது. அந்தப்பதிப்பு வெளிவந்தவுடன், அது ஒரு பூர்ணசந்திரோதயம்போலாகி ஐயரவர்களுடையபுகழை உலகமெல்லாம் பரவச்செய்தது. சிந்தாமணிப்பதிப்பே மற்றச்

சங்கநூல்களைத்தேடவும் அவற்றைப் பிரதிசெய்து ஒப்பிட்டு ஆராய்ச்சி செய்யவும் பலவற்றை அச்சிட்டு வெளியிடவும் காரணமாயிற்று. சீவகசிந்தாமணி இரண்டாம் பதிப்பு 20-வருஷத்திற்குப்பின் 1907-ம்வருஷத்திலும்,மூன்றும் பதிப்புஅதற்கு 15 வருஷத்திற்குப் பின் 1922-ம் வருஷத்திலும் வெளிவந்தன. முன்னம் விளங்காமலிருந்த பல அரிய விஷயங்கள் ஆராய்ச்சி செய்யச்செய்ய விளங்கினமையால், முதற்பதிப்பிற்கு இரண்டாம்பதிப்பும் இரண்டாம்பதிப்பிற்கு மூன்றும்பதிப்பும் பலவகையில சீர்திருத்தம் அடைந்திருத்தலைப் பார்க்கலாம். இது, சிலப்பதிகாரம் மணிமேகலை முதலிய மற்றநூல்களுக்கும் ஒக்கும். ஐயரவர்கள் ஜைனபௌத்த நூல்களிலுள்ளஸந்தேகங்களை அந்தஅந்த மதத்தில் வல்லவர்களைக் கேட்டுத்தெரிந்தே நிச்சயிப்பார்கள். அந்த அந்த நூல்களில் ஐயரவர்கள் செய்திருக்கிற ஆராய்ச்சிகளைப்பார்த்து அந்த அந்த மதத்திலுள்ளவர்களே ஆச்சரியப்படுவார்கள். ஐயரவர்கள் ஆராய்ச்சிசெய்யத் தலைப்பட்ட பிறகுதான், சங்கநூல்களைப் பற்றிய விவரம் உலகத்திற்கு நன்குதெரிந்தது. இப்பொழுது எல்லாரும் சங்க நூல்களைப்பற்றியே பேசுகிறார்கள். அந்தக்காலத்தில் ஒரு சிலரேயன்றிப் பலருக்குச் சங்கநூல்களைப்பற்றிய விவரம் தெரியாது. சிலநூற்றாண்டுகளாகச் சங்க நூற்பயிற்சி குறைந்திருந்ததுபோலும். சங்கநூல்கள்பல கறையான்வாய்ப்பட்டு அழிந்துபோகும் நிலைமையிலிருக்கையில், ஐயரவர்கள் அங்கங்கே ஏடுகள் இருக்குமிடம்போய்த் தேடிப்பார்த்து அவைகளைப் பற்றிய விவரங்களை வெளியிடத் தொடங்கினார்கள். ஏடு தேடுதற்காக ஐயரவர்கள் எடுத்துக்கொண்ட சிரமம் எல்லையில்லாதது. நகரங்களிலும் பெரிய ஊர்களிலுமுள்ள வித்வான்களின் வீடுகளில் போய்ப்பார்த்தது மாத்திரமன்று, செல்லக்கூடாத கஷ்டமான இடங்களிலும் சென்றிருப்பார்கள். 'நடுக்காட்டில் ஒரு ஜைனமடம் இருக்கிறது. அதில் சில ஏடுகள் உண்டு' என்று யாராவது சொல்லக்கேட்டால், அந்தஇடத்திற்குப் போவார்கள். யாராவது சிறந்தவித்வானுடைய ஏடு ஸாமான்யரான ஒருவர்வீட்டிலிருக்கிறதென்று தெரிந்தாலும் அங்கேபோய் அவருக்கு நல்லவார்த்தை சொல்லியோ அல்லது பொருளைக்கொடுத்தோ அவருக்குத்திருப்திவரச்செய்து ஏடுகளைப் பார்த்துவருவார்கள். ஐயரவர்கள் போய்ப்பாராத பழையவித்வானுடையவீடு இராதென்று நிச்சயமாகச்சொல்வேன். இப்படிப் பலஇடங்களுக்கும் போய்ப் பலவகையான சிரமத்துடன் ஏடுகளைத் தேடிக்கொண்டே வருகிறார்கள். இன்னமும் எங்கேயாவது ஏடுஇருக்கிறதென்று தெரிந்தால் அந்தஇடத்திற்குப் போய்ப் பார்த்துவருவதில் மிக்கஊக்கமுள்ளவர்கள். நமது ஐயரவர்களால் பழையஏடுகளுக்கு ஒரு கௌரவம் உண்டாயிற்று. அப்பால் பலரும் ஏடுதேடத் தொடங்கினார்கள்.

பிறகு, பத்துப்பாட்டு நச்சினார்க்கினியர் உரையுடன் வெளியிடத் தொடங்கினார்கள். அவர்கள் முதலில் பத்துப்பாட்டை ஆராய்ச்சிசெய்யத் தொடங்கியபொழுது மூலமுள்ள புஸ்தகம் கிடைக்கவில்லை. உரையில் மூலத்திலுள்ள சொற்களையும் தொடர்களையும் எழுதி அவற்றிற்கு உரைஎழுதியிருந்தமையால், அதிலிருந்து

மூலத்தைமாத்திரம் தனியேஎழுதிச் சேர்த்தார்கள்; பலபிரதிகளைவைத்து ஒப்புநோக்கி லித்தம்செய்தார்கள். பத்துப்பாட்டுச் செய்யுள்கள் சிரமமான அன்வயமுடையவை. பின்னுள்ளசொல் முன்னுள்ளசொல்லுடன் அன்வயிக்கும். முன்னுள்ளசொல் பல அடிகளுக்குப் பின்னுள்ளசொல்லுடன் அன்வயிக்கும். நச்சினார்க்கினியர் அங்கங்கே சொற்களின்முடிவைக் காட்டியிருப்பதோடு, ஒவ்வொருபாட்டின் முடிவிலும் அந்தப்பாட்டுமுழுதிற்கும் அன்வயித்து வினைமுடிவுசெய்து காட்டியிருப்பதால், அந்த உதவியைக்கொண்டு பொருளை நிச்சயித்துக்கொண்டார்கள். ஆகவே, மூலம்முழுதும் திருத்தமாக அமைந்துவிட்டது. பிறகு, வேண்டிய ஆராய்ச்சிக்குறிப்புக்களை எழுதி, 1889-ம்வருஷத்தில் வெளியிட்டார்கள்.

பிறகு, பஞ்சகாவ்யங்களில் ஒன்றும் இயல்இசைநாடகமென்னும் முத்தமிழ் விரவியநூலுமாகிய சிலப்பதிகாரத்தை ஆராய்ச்சிசெய்து வெளியிடத் தொடங்கினார்கள். அதற்காக அவர்கள் பட்டபாடு சொல்லமுடியாதது. இசைத்தமிழ் நாடகத்தமிழைப்பற்றிய விஷயங்களை விவரமாகத் தெரிவிக்கக்கூடிய நூல்களில்லை. பலபாகங்களுக்கு உரையில்லை. அந்தப்பாகங்கள் கிடைக்குமோஎன்று தமிழ்நாட்டிலுள்ள பரம்பரை வித்வான்களுடைய வீடுகளிலும், தேசாந்தரங்களிலுள்ள கையெழுத்துப் புத்தகசாலைகளிலும் தேடிப்பார்க்கச் செய்து, கிடைத்தபிரதிகளைக்கொண்டு மிகமுயன்று சிலப்பதிகாரத்தை 1892-௵ வெளியிட்டார்கள். கடைச்சங்ககாலம் இன்னதென்று ஊகிப்பதற்கு ஆதாரங்கள் கிடைத்தன. இதுமுதல் தமிழ்ப்பண்டிதர்களும் இங்கிலீஷ் சரித்திர ஆராய்ச்சிக்காரர்களும் சங்ககால ஆராய்ச்சியில் தம் கருத்தைச் செலுத்தலானார்கள்.

பிறகு, புறநானூறு 1894-௵ வெளியிடப்பட்டது அதனால், பலவித்வான்களுடைய பெயர்களும் பல அரசர்களுடைய பெயர்களும் வெளியாயின. பல ஆச்சரியமான சரித்திரங்கள் வெளியாயின. அதுவரையில் வெளிப்படாத பல அரியவிஷயங்கள் வெளியாயின. இந்தப்புஸ்தகம் பூர்த்தியாகி வெளிவந்தவுடன், பலதேசங்களிலிருந்து ஐயரவர்களுக்குப் பலவாழ்த்துக்கடிதங்கள் வந்தன. பிறகு, மணிமேகலையை ஆராய்ச்சிசெய்து உரையுடன் வெளியிடத் தொடங்கினார்கள். அது 1898-௵ வெளிவந்தது. மணிமேகலையில் பௌத்தஸம்பிரதாயவிஷயங்கள் பல கூறப்பட்டுள்ளன. அவற்றையெல்லாம் தமிழ்நூல்களைக்கொண்டு தெரிந்துகொள்ளுதற்கு இடமில்லை. இங்கிலீஷிலுள்ள நூல்களைக்கொண்டும் ஸம்ஸ்கிருதநூல்களைக்கொண்டும் தெரிந்து நுட்பமான பலவிஷயங்களை விளக்கி உரையெழுதி வெளியிட்டார்கள். பிறரால் செய்யமுடியாத மிக அரியகாரியத்தையே ஐயரவர்கள் செய்திருக்கிறார்களென்றாலும், பத்துப்பாட்டும், சிலப்பதிகாரமும், புறநானூறும், மணிமேகலையும், ஐங்குறுநூறும், பதிற்றுப்பத்தும் ஐயரவர்களுக்கு அதிகசிரமம் கொடுத்திருக்கக் கூடுமென்பது என்னுடைய எண்ணம். பணிமேகலைக்கு உரையெழுதி முடிப்பதற்குப் பலவருஷங்களாயின. ஐயரவர்கள் அப்பொழுது பலஇரவுகள் தூங்காமல் உரையெழுதியிருப்பார்கள். அவர்கள் எப்பொழுதுமே இரவில் சிலமணிநேரந்தான் தூங்குவார்கள். சிறிதுநேரம்

தூங்கிவிட்டுப் பிறகு எழுந்திருந்து வேலைசெய்வதுண்டு. தமிழிற்கு உழைப்பதற்காகவே நித்திரையையும் மற்றசௌகரியங்களையும் குறைத்துக்கொண்டுவிட்டார்கள். ஒரு புஸ்தகத்தை அச்சிடத்தொடங்கினால் அதுஸம்பந்தமாக என்னென்ன விஷயங்கள் கிடைக்கக்கூடுமோ அவ்வளவும் கிடைத்தாலன்றி, அதனை வெளியிடமாட்டார்கள். ஒருபுஸ்தகம் அச்சிட்டு முடிந்துவிட்டாலும், அதில் குறைவாயிருக்கிற சிலபகுதிகளை நிச்சயிப்பதற்கு, 'வேறுபிரதி கிடைக்குமோ' என்று பலவருஷங்கள் காத்திருப்பார்கள். 'வேறுபிரதி இனிக்கிடைக்காது' என்று நிச்சயித்தால்தான் அந்தப்புஸ்தகத்தை வெளியிடுவார்கள். உதாரணமாகப்பெருங்கதை இப்பொழுதுள்ளபடி அச்சிட்டுமுடிந்தபிறகும், கிடைக்காதபாகங்கள் கிடைக்குமோ என்று எதிர்பார்த்து அதனைப்பலவருஷங்கள் வெளியிடாமல் வைத்திருந்தார்கள். இனிக்கிடைக்காவென்று நிச்சயமானபிறகே அதனை வெளியிட்டார்கள். பஞ்சகாவியங்களில் கிடைத்த மூன்றும் எட்டுத்தொகை நூல்களுள் நான்கும், பத்துப்பாட்டும், புறப்பொருள் வெண்பாமாலையுரை நன்னூல் விருத்தியுரை முதலிய பல இலக்கண நூல்களும், பிற்காலத்து இலக்கியங்களாகிய பலபுராணங்களும் கலம்பகம் உலாமுதலிய பலவகைப் பிரபந்தங்களும் ஐயரவர்களால் ஆராய்ந்து வெளியிடப்பட்டுள்ளன. அவர்களால் பதிப்பிக்கப்பெற்ற நூல்களில் முன்னும்பின்னும் உள்ள ஆராய்ச்சிக்குறிப்புக்கள் விலைமதிக்கக்கூடாதவை. தமிழ்இலக்கிய இலக்கணங்களில் அச்சிட்டு வெளிவராதவையும் ஐயரவர்கள் ஆராய்ச்சிசெய்து திருத்திவைத்திருப்பவையுமான நூல்கள் பல உண்டு. அவைகளை அச்சிட்டு வெளியிடுவதற்குப் போதிய சௌகரியங்களில்லாமையால், அவை வெளிவராமலிருக்கின்றன. அவைகள் அப்படி இருத்தற்குக்காரணம் தமிழ்நாட்டாருடைய அசிரத்தை என்பதைத்தவிர வேறு என்னசொல்வது?

சென்னை ஸர்வகலாசங்கத்தார்கள் விரும்பியபடி 1927-ம் வருஷத்தில் ஐயரவர்கள், 'சங்கத்தமிழும் பிற்காலத்தமிழும்' என்னும் விஷயமாக 10 பிரசங்கங்கள் செய்தார்கள். அவை புஸ்தகரூபமாக வெளிவந்துள்ளன. அவற்றால் இதுவரையில் தெரியாத பல அரியவிஷயங்கள் விளங்கும்.

ஸமீபத்தில் பெரியபுராணமும் கம்பராமாயணமும் குறுந்தொகையும் முறையே ஐயரவர்களுடைய பதிப்பாக வெளிவருமென்று குறிப்பாகத்தெரிகிறது. அவை அப்படியே வெளிவருமானால் தமிழ்மக்களுக்குப் பெரும்பயனளிப்பனவாகும். எல்லாம்வல்ல முழுமுதற்கடவுள் இனிது அருள்புரிக.

யூனிவர்ஸிடி முதலியஇடங்களில் பண்டிதர்கள் நன்மைகள் அடைந்து வருவதற்குக்காரணம் ஐயரவர்களே.

வித்வான் தாண்டவராயமுதலியார், விசாகப்பெருமாளையர், சரவணப்பெருமாளையர், மகாலிங்கையர் முதலியவர்கள் தமிழ்நூல்களை வெளியிடத்தொடங்கியவர்கள். இவர்களுடைய புஸ்தகங்களில் பெரும்பாலும் அதிகப்பிழையிருப்பதில்லை. பிறகு, ஆறுமுக நாவலரவர்கள் பலநூல்களைத் திருத்தமாக அச்சிட்டு

வெளியிட்டார்கள். ஐயரவர்கள் மூலத்தைத் திருத்தமாக அச்சிட்டு வெளிப்படுத்துவதன்றி நூல்களையும் உரைகளையும் மேல்திசையாருடைய முறைப்படி பல வகை ஆராய்ச்சிக் குறிப்புகளுடனும் வெளியிடத் தொடங்கினார்கள். சில நூல்களில் மேற்றிசையாருடைய ஆராய்ச்சிக்கு மேற்பட்ட சில புதியவிஷயங்களும் இவர்களுடைய பதிப்பில் காணப்படும். ஒரு நூலில் வந்துள்ள உதாரணங்களை இன்ன இன்ன நூலிலிருந்து வந்தவையென்று எடுத்துக்காட்டுவதுண்டு. ஐயரவர்கள் இந்த நூலிலுள்ள விஷயங்களும், ஒத்தகருத்துக்களும் வேறு எந்த எந்த நூல்களில் வந்துள்ளன என்பதுபோன்ற வேறு பலவிஷயங்களும் வெளியிட்டிருக்கிறார்கள். இது ஸாமான்யமான காரியமன்று.

ஐயரவர்கள் உறுதியான சைவப்பற்றுடையவர்களாயினும் தமிழ்ப்பாஷையிலுள்ள பற்றினால் அந்தப்பாஷையின் பெருக்கத்தை நினைந்து இதரமத நூல்களில் சிறிதும் வெறுப்பில்லாதவர்கள். ஜைனபௌத்த நூல்களை ஆராய்ச்சிசெய்து வெளியிடுதலே அதனை நன்குவிளக்கும். வைஷ்ணவபிரபந்தங்களிலும் அவற்றின் வியாக்யானங்களிலும் சைவத்திருமுறைகளிற்போலவே ஐயரவர்களுக்கு விசேஷ பாண்டித்யமும் ஈடுபாடும் உண்டு.

8. தக்கவர்களுடைய பழக்கம்.

நம்முடைய ஐயரவர்களுக்குத் தமிழ்நாட்டிலுள்ள மடாதிபதிகளும் அரசர்களும் ஜமீன்தார்களும் பெரிய உத்யோகஸ்தர்களும் தனவந்தர்களுமான பலர் பழக்கமுண்டு. மாட்சிமைதங்கிய ஸேதுபதிமன்னரவர்களும், பாலவநத்தம் ஜமீன்தாரும் மதுரைத் தமிழ்ச்சங்கஸ்தாபகருமாகிய ஸ்ரீமான் பாண்டித்துரைத் தேவரவர்கள் ஊற்றுமலை ஜமீன்தாராகிய ஸ்ரீமான் ஹ்ருதயாலயமருதப்பத்தேவரவர்கள் முதலான பல ஜமீன்தார்களும், பிரஸித்திபெற்றவர்களான ஸ்ரீமான் பட்டாபிராமபிள்ளையவர்கள் முதலியபலரும் ஐயரவர்களுடைய ஜாகைக்குவந்து ஸல்லாபஞ்செய்து போவதுண்டு. ஐரோப்பிய கனவான்கள் பலர் ஐயரவர்கள் சேர்த்து வைத்திருக்கிற கையெழுத்துப் புஸ்தகங்களை வந்துபார்த்ததுண்டு. ஐயரவர்கள் பென்ஷன் பெற்றுக்கொண்டு விலகியதினத்திற்கு அடுத்த நாள், உலகப் பிரஸித்தி பெற்றவர்களான ரவீந்த்ரநாத்டாகூரவர்கள் ஐயரவர்களுடைய ஜாகைக்கு வந்து அவர்கள் செய்திருக்கிற வேலைகளையெல்லாம் பார்த்துப் பரமதிருப்தியடைந்தார்கள். ஸ்ரீமான் A. சேஷையா சாஸ்திரிகளவர்கள், ஸ்ரீமான் டாக்டர் சுப்பிரமணிய ஐயரவர்கள், ஸ்ரீமான் V. கிருஷ்ணஸ்வாமி ஐயரவர்கள், ஸ்ரீமான் P. R. ஸுந்தரம் ஐயரவர்கள், ஸ்ரீமான் Sir P. S. சிவஸ்வாமி ஐயரவர்கள் முதலான கனவான்களுக்கு ஐயரவர்களிடத்தில் விசேஷகௌரவமும் அபிமானமும் உண்டு. V. கிருஷ்ணஸ்வாமி ஐயரவர்களிடத்து யாராவது தமிழ் தெரியுமென்று சொல்லிக்கொண்டுபோனால், அவர்கள், 'ஐயரவர்களைத் தெரியுமா? அவர்கள் உம்மைப்பற்றிச் சொல்லுவார்களா?' என்று கேட்பார்கள். அவர்கள் வேறு வித்தைகளைப்பற்றி வார்த்தை சொல்லும்பொழுதும், 'படிப்பென்றால்

சாமிநாதையரவர்களுடைய படிப்பைப்போலிருக்கவேண்டும்' என்று இவர்களை உபமானமாகச் சொல்லுவார்கள். P. R. ஸுந்தரமையரவர்களை நான் நீலகிரியில் ஒருமுறை பார்த்தபொழுது, அவர்கள், 'நான் கேட்டுக்கொண்டதன் மேல், ஐயரவர்கள் ஒருஜாப்தா கொடுத்திருக்கிறார்கள். அதில் உம்முடைய பெயர் இருக்குமா ?' என்று கேட்டார்கள். இவற்றால், பெரிய கனவான்கள் ஐயரவர்களிடத்தில் வைத்திருந்த நம்பிக்கை நன்கு விளங்குமன்றோ? தேசாந்தரங்களிலுள்ள பலர், ஐயரவர்களுக்கு அடிக்கடி கடிதம் எழுதுவதுண்டு. டாக்டர், G. U. போப் அவர்களும் பிரான்ஸிலுள்ள ஜூலியன் வின்ஸன் அவர்களும் அவர்களுடைய மாணவர்களும் ஐயரவர்களுக்கு அடிக்கடி கடிதம் எழுதிக்கொண்டே இருப்பார்கள். கொழும்பு யாழ்ப்பாணம் முதலிய இடங்களிலுள்ள பிரபுக்களும் வித்வான்களும் ஐயரவர்களிடத்தில் மிக்க அன்புபாராட்டுவாராயினர். Hon'ble P. குமாரஸாமிமுதலியாரவர்கள், Sir P. ராமநாதம் அவர்கள், Sir P. அருணசலம் அவர்கள் முதலான கல்வியும் செல்வமும் ஒருங்குவாய்ந்த கனவான்கள் பலர் ஐயரவர்களிடத்தில் மிக்க கௌரவம் வைத்திருந்தார்கள். Hon'ble P. அருணசலமுதலியாரவர்கள் ஐயரவர்களைப் பார்ப்பதற்காக ஒருமுறை குடந்தைக்கு வந்திருந்தார்கள். கொழும்பிலுள்ள ஸ்ரீமான் ஸ்ரீகாந்தமுதலியாரவர்கள் இன்றைக்கும் ஐயரவர்களிடத்து மிக்க அன்புகொண்டு அடிக்கடி கடிதம்எழுதுபவர்கள்.

9. பட்டங்களும் பரிசுகளும்.

ஐயரவர்கள் செய்துவந்த நூலாராய்ச்சி விஷயத்தை நன்குமதித்து, நமது சென்னைக் கவர்ன்மெண்டார்' 1905-ம் வருஷத்தில் ரூபா 2000 நன்கொடையளித்து ரூபா 1000த்தை உடனே கொடுத்துவிட்டு, மற்ற ரூபா 1000த்தையும் இரண்டு நூல்களைவெளியிட்டு இரண்டுதடவைகளில் வாங்கிக்கொள்ளும்படி உத்தரவு செய்தார்கள். பிறகு, எத்தனையோ நூல்களை வெளியிட்டார்களானாலும், பாக்கி ரூபா 1000த்தையும் ஐயரவர்கள் இன்னும் வாங்கிக்கொண்டதாகத் தெரியவில்லை. 1906-ஹு ஜனவரி-மீ நமது இந்தியாகவர்ன்மெண்டார், ஐயரவர்களுக்கு, 'மஹாமஹோபாத்யாய' என்னும் பட்டம் அளித்தார்கள். 1917-ஹு பிப்ரவரி-மீ பாரததர்மமண்டலம் என்னும் ஸபையார் ஐயரவர்களுக்கு, 'திராவிடவித்யாபூஷணம்' என்னும் பட்டம் அளித்தார்கள். மதுரை அட்வகேட் ஸ்ரீமான் T. C. ஸ்ரீநிவாஸையங்காரவர்களுடைய முயற்சியினால் ஐயரவர்களிடத்தில் மிக்க அபிமானமுள்ள பலகனவான்கள் சேர்ந்து ரூ 5000 அடங்கிய பணமுடிப்பை 1925-ஹு ஜூன்மாதத்தில் மதுரைத்தமிழ்ச்சங்க வருஷோற்சவகாலத்தில் கொடுத்தார்கள். அதேஸமயத்தில், கும்பகோணம் ஸ்ரீகாமகோடிபீடாதிபதிகளான ஜகத்குரு ஸ்ரீசங்கராசார்யஸ்வாமிகளவர்கள், ஐயரவர்களுக்கு, 'தாக்ஷிணாத்யகலாநிதி' என்னும் விருதுப்பெயரும் சால்வை தோடாமுதலிய சில பரிசுகளும் அளித்தார்கள். சென்னை யூனிவர்ஸிடியில் தவிர, காசி, மைஸூர்முதலிய இதர யூனிவர்ஸிடிகளிலும் ஐயரவர்களை மெம்பராக விரும்பிச் சேர்த்துக்கொண்டிருக்கிறார்கள்.

10. சில பொருத்தங்கள்.

ஐயரவர்கள் தமிழ்ப்பாஷைபடிப்பதற்காக முன்ஜன்மத்தில் நல்லபுண்ணியத்தைச்செய்து வரத்தைப்பெற்று வந்தவர்களோ என்று தோன்றுகிறது. அவர்களுடைய பிதா வேங்கடஸுப்ரமணிய ஐயரவர்கள் என்று பெயருடையவர்கள். இந்தப்பெயரில், தமிழ்நாட்டின் வடஎல்லையாகிய வேங்கடத்தின் பெயரும் அகஸ்தியருக்கு இலக்கணம் உபதேசித்த சுப்பிரமணியருடைய பெயரும் அமைந்திருப்பதும், அந்தத்தந்தையாரிடத்து இவர்கள் முதலில் வித்யாப்யாஸம் செய்ததும், இவர்களுடைய தாயாருக்கு, கல்விக்குத் தேவதையான ஸரஸ்வதிஎன்று பெயர் அமைந்திருப்பதும் அகஸ்தியருக்குத் தமிழிலக்கணமுபதேசித்த குமாரக்கடவுளின் பெயராகிய ஸ்வாமிநாதனென்பது ஐயரவர்களுக்குப் பெயராயமைந்திருப்பதும், அவர்களுடைய இனிய குணத்திற்கேற்ப, அவர்களுடைய குணமாகிய மனைவியாருக்கு மதுராம்பா என்று பேர்அமைந்திருப்பதும், அவர்களுடைய தமிழாசிரியருக்கு மதுரையில் சங்கப்புலவர்களோடு தாமும் ஒருபுலவராயிருந்து தமிழாராய்ந்த சோமசுந்தரக்கடவுளுடைய பெயராகிய மீனாக்ஷிசுந்தரம் என்னும் பெயர் வாய்ந்திருப்பதும் அதனை நன்குவிளக்கும். ஐயரவர்களுடைய குடும்பத்தில் பூஜையிலிருக்கிற ஸ்வாமிக்கு மீனாக்ஷிசுந்தரேசுவரர் என்று பெயர். அந்தப் பெயருடையவர்களே ஐயரவர்களுக்குத் தமிழாசிரியராயமைந்தது ஓர் ஆச்சரியம். அவர்கள் பிறந்த வருஷம் ஊர்முதலியவைகளும் மிகப்பொருத்தமாக அமைந்துள்ளன. அவர்கள் பிறந்தவருஷம் ஆனந்த-௵ என்பது. அவர்களுடைய ஊர் உத்தமதானபுரம் என்பது. இவற்றால் அவர்கள் எல்லாருக்கும் ஆனந்தத்தை விளைவிக்கக்கூடிய இன்குணம்வாய்ந்தவர்களென்பதும் உத்தமோத்தமமாகிய வித்யாதானத்தைச் செய்பவர்களென்பதும் நன்கு விளங்கும்.

இந்தக்காலேஜ் ஸம்பந்தமாக Diamond Jubilee கொண்டாடுவதுபோல இந்தஸமயம் ஐயரவர்கள் ஸம்பந்தமாகச் சில ஜூபிலிகள் கொண்டாட நியாயமுண்டு. ஐயரவர்களுக்கு மஹாமஹோபாத்யாயபட்டம் அளிக்கப்பட்டது 1906 ௵, அதிலிருந்து இப்பொழுது 25-௵-ஆகிறபடியால் அதனைநோக்க, இது Sibver Jubilee ஆகும் கவர்ன்மெண்டு உத்யோகம்கிடைத்து இப்பொழுது 50-௵ ஆகிறபடியால், அந்தவகையில் இது Golden Jubilee ஆகிறது. Golden Jubilee க்குமேல் 10-௵ ஆனால் அதை Diamond Jubilee என்று கொண்டாடுகிறார்கள். ஐயரவர்கள் ஜனனத்திலிருந்து இப்பொழுது 75-௵ ஆகிறபடியால், அந்தவகையில் இது Diamond Jubilee க்கு மேற்பட்டதான ஒரு Jubilee ஆகக் கொண்டாடப்படவேண்டும். இவையெல்லாவற்றிற்கும் மேல், ஐயரவர்கள் ஸமீபத்தில் மிக்க அஸௌக்யத்தை அடைந்து, கவலைக்கிடமாயிருந்து, இப்பொழுது ஆரோக்யத்தை அடைந்துவருகிறார்கள். அதனால், இந்தக்கொண்டாட்டம் எல்லாவற்றிற்கும் மேலாகக் கொண்டாடப்படவேண்டிய ஒரு மஹோத்ஸவமாகிறது.

11. குணாதிசயங்கள்.

ஐயரவர்கள் அன்பு, அருள், அடக்கம், வாய்மைமுதலிய உத்தமகுணங்களெல்லாம் ஒருங்கே அமையப்பெற்றவர்கள். அவர்கள், 'இன்னாசெய்தார்க்கும் இனியவே செய்யாக்கால், என்ன பயத்ததோ சால்பு' என்பது முதலிய பல திருக்குறள்களை எழுதித் தாமுட்காருமிடத்தில் எதிரே தொங்கவிட்டிருப்பார்கள். அவர்கள் ஒருவரிடத்து ஒரு சிறியஉபகாரம் பெற்றாலும் அதை மிகப்பெரிதாகப்பாராட்டும் உத்தமகுணம் வாய்ந்தவர்கள். 'காலத்தி னாற்செய்த நன்றி சிறிதெனினும், ஞாலத்தின் மாணப் பெரிது' 'தினைத்துணை நன்றி செயினும் பனைத்துணையாக், கொள்வர் பயன்றெரி வார்' 'உதவி வரைத்தன் றுதவி யுதவி, செயப்பட்டார் சால்பின் வரைத்து' என்னும் திருக்குறள்களுக்கு இலக்கியமாக விளங்குபவர்கள் ஐயரவர்களே. முதலில் அரியலூரில் சிலநூல்கள் பாடம்சொன்ன சடகோபாசாரியரவர்களுடைய மனைவியார் இன்னமும் இருக்கிறார்கள். ஐயரவர்கள் சடகோபாசாரியரவர்களுடையசிராத்தத்துக்கு வருஷந்தோறும் பணம் கொடுத்துவருவதல்லாமல் அந்த அம்மாளுக்கு அப்போதப்போது வேண்டும்செலவுகளுக்கும் அனுப்பிவருகிறார்கள். பிள்ளையவர்கள் தமக்குப் பாடம்சொல்லி உபகரித்ததற்காக இப்பொழுது அவர்களுடைய பேரர்காலத்திலும் அவருடைய குடும்பத்துக்கு வேண்டியஉதவி செய்துவருகிறார்கள். தாம் அப்போதப்போது இயன்ற உதவிகளைச் செய்து வந்ததல்லாமல், பிள்ளையவர்களுடைய குடும்போபகார நிதியென்று ஒன்று ஏற்படுசெய்து தக்ககனவான்களின் உதவியைக்கொண்டு பொருள்சேகரித்துப் பிள்ளையவர்களுடைய குமாரரிடம் கொடுத்து உதவினார்கள். இன்னமும் அந்தக் குடும்பத்தினுடைய க்ஷேமத்தில் மிக்கநாட்டமுடையவர்களாக இருக்கிறார்கள். செட்டியாரவர்கள் தமக்குக் காலேஜ்வேலை கிடைக்கும்படி செய்ததற்கு அவர்களிடத்து விசேஷ நன்றிபாராட்டித் தமது கிருகத்திற்குத் தியாகராஜவிலாஸமென்று பெயர்வைத்ததுமல்லாமல், இந்தக் காலேஜில் அவர்கள் பெயரால் ஒருஸ்காலர்ஷிப்வைத்து வருஷம் ரூ 48 வீதம் சைவமாணவர் ஒருவருக்குக்கொடுத்தும் வருகிறார்கள். ஐயரவர்களுடைய உறவினர்களில் அவர்களுடைய உதவியைப் பெறாதவர்கள் பெரும்பாலும் இல்லை. அவர்களிடம் படிப்பவர்களெல்லாம் அவர்களுடைய உதவியைப் பெறுபவர்களாகவே இருப்பார்கள். அவர்களாகத் தெரிவித்தாலன்றி ஐயரவர்கள் அதனைச் சிறிதும் தெரிவிக்கமாட்டார்கள்; ஆனால், அதிகம் உபகரிப்பதற்கு இல்லையேயென்று மனவருத்தமடைவார்கள். ஸ்வல்பவரும்படியுள் இவற்றையெல்லாம் எப்படிச் செய்கிறார்களென்பது ஆச்சரியப்படத்தக்கது. தாம் படாடோபம் ஒன்றும்வைத்துக்கொள்வதில்லை. தமக்கென அதிகஸௌகர்யங்களை எதிர்பார்ப்பதில்லை. வருகிற வரும்படியைக்கொண்டு ஒழுங்காகச் செலவுசெய்து வருதலால் அவர்களுக்கு இவையெல்லாம் ஸாத்யமாகின்றன.

ஐயரவர்கள் பேசுவனவெல்லாம் அரிய நூற்கருத்துக்களாகவேயிருக்குமாதலால் அவர்களுடன் அளவளாவுவதும் ஒருபடிப்பேயாகும். பலவருஷங்கள் சிர

மப்பட்டும் அறிந்துகொள்ளக்கூடாத பல அரியவிஷயங்களை அவர்களுடன் சில நேரம் பழகுவதால் எளிதில் அறிந்துகொள்ளலாம்.

12. ஆதீனங்களின் அபிமானம்.

திருவாவடுதுறைக்குப் படிக்கவந்தகாலம்முதல் அந்தஇடத்திலுள்ளவர்களுக்கும் இவர்களுக்கும் நெருங்கியபழக்கமுண்டென்பது சொல்லாமலே அமையும். அங்கே எந்தவிசேஷத்திற்கும இவர்கள் போகாமலிருக்கமாட்டார்கள். இவர்கள் எப்பொழுதும் அந்தஇடத்தின் ஞாபகமாகவே இருப்பார்கள். அந்தஇடத்திலுள்ள ஒவ்வொருவரும் ஐயரவர்களிடத்தில் பரமப்ரீதியும் கௌரவமுமுள்ளவர்கள். இப்பொழுது அங்கே தலைவர்களாகவிற்றிருக்கிற மஹாகனம்பொருந்திய ஸ்ரீலஸ்ரீ வைத்தியலிங்கதேசிகரவர்கள், ஆதீனபரிபாலனத்திலும் வித்யாபரிபாலனத்திலும் மிக்க சிரத்தையுடையவர்கள்; நம்முடைய பரம்பரையான பழைய ஸம்பிரதாயங்களைப் பரிபாலிப்பதில் கண்ணும்கருத்துமாயிருப்பவர்கள். அவர்களுக்கு நம் ஐயரவர்களிடத்தில் விசேஷ அபிமானமும் கௌரவமும் உண்டு.

அப்படியே, திருப்பனந்தாள் ஆதீனத்திலும் ஐயரவர்களுக்குப் பழமையான ஸம்பந்தமும் பற்றுதலுமுண்டு. அங்கே தலைமைஸ்தானத்திலிருந்த ஒவ்வொருவரும் ஐயரவர்களிடத்தில் விசேஷஅன்பும் அபிமானமுமுடையவர்கள். அவர்களுள் குமாரஸாமித்தம்பிரானவர்கள் ஐயரவர்களுடைய ஸகபாடிகளென்பது முன்னமே சொன்னேன். அவர்களுக்குப்பின்னிருந்தவர்களும் ஐயரவர்களுக்கு வேண்டியவர்களே. ஸமீபத்திலிருந்து காலஞ்சென்றஸ்ரீலஸ்ரீ காசிவாசி சொக்கலிங்கத்தம்பிரானவர்கள் ஐயரவர்களிடத்தில் சிலகாலம் படித்துக்கொண்டிருந்ததுண்டு. தம்பிரானவர்கள் அதனை அடிக்கடி சொல்லிக்கொண்டிருந்தார்கள். மணிமேகலையை ஆராய்ச்சிசெய்து அச்சிடும்பொழுது உடனிருந்து உதவிசெய்தவர்களுடைய பெயர்களில் தம்பிரானவர்களுடைய பெயர் இருப்பதைப் பார்க்கலாம். இப்பொழுது ஆதீனத்தலைவர்களாயிருக்கிற ஸ்ரீலஸ்ரீ காசிவாசி சுவாமிநாதத்தம்பிரானவர்களும் ஐயரவர்களிடத்தில் பரமகௌரவமும் அன்பும் உள்ளவர்களென்பது ஐயரவர்களுடைய இந்த உருவப்படம் அவர்கள் அளித்திருக்கிறார்களென்பதனாலேயே நன்கு விளங்கும். அவர்கள் பாஷாபிவ்ருத்தியை மிக ஆதரித்துவருகிறார்கள். அவர்களின் பேருதவியால் பல அரியநூல்கள் வெளிவந்துகொண்டிருக்கின்றன. யூனிவர்ஸிடியில் வருஷந்தோறும் வித்வான் பரீக்ஷையில் முதன்மையாகத்தேறுகிறவர்களுக்கு ரூ 1000 பரிசளித்து வருகிறார்கள். இன்னமும், வருஷம் 5000 ரூ வீதம். அறிவுவளர்ச்சிக்குரிய காரியங்கள் செய்யும்படி யூனிவர்ஸிடியாரிடம் கொடுக்க ஏற்பாடு செய்துகொண்டிருக்கிறார்கள்.

ஐயரவர்களுக்கு நீண்டஆயுளையும் ஆரோக்யத்தையும் அளித்து இன்னும் பலநூல்களை ஆராய்ந்து வெளியிடச்செய்து தமிழுலகத்திற்குப் பெரியநன்மையைச்செய்யும்படி எல்லாம்வல்ல ஸர்வேசுவரன் இனிது அருள்புரியவேண்டும்.

'தமிழ்தமதாக் கொண்டொழுகும் சாமிநா தப்பேர்
அமிழ்தகுண அந்தணரேற் றாயுள்——இமிழ்திரைநீர்
வேலை மணலின் மிகுகவென நாளும்
மூல முதற்போற்று வோம்'

என்று அவர்கள் க்ஷேமத்திற்காக எல்லாம் வல்லகடவுளைப் பிரார்த்திப்போமாக.

Public Lectures

delivered in connection with the Exhibition.

The first of the series of popular lectures arranged in connection with the Exhibition was delivered by Mr. T. S. Krishnaswamier M. A. on the subject of "Broadcasting." In the course of the lecture which was accompanied by a large number of experimental demonstrations, Mr. Krishnaswamier traced briefly the history of the development of the 'Wireless' and stated that the late Clerk Maxwell, Cavendish Professor of Physics, Cambridge, was the first to show mathematically with his famous differential equations that Wireless Electric Waves could be propagated in ether and that the credit for the actual production and detection of these electric waves in the laboratory for the first time was due to Prof. Hertz of Germany.

The lecturer then referred to the remarkable invention of the 'thermionic valve' by Prof. J. A. Fleming and the subsequent improvement in its design by Dr. Lee De Forest of America. The 'Fleming valve' he stated was the "Life and Soul" of modern wireless developments and in describing its wonderful powers not only in the detection and amplification of wireless signals but also in the transmission of continuous electric waves from the broadcasting station, the lecturer compared it to "A veritable Aladdin's lamp." He concluded the history of the 'Wireless' by paying a tribute to Marconi to whose indefatigable exertions is due, in a large measure, the modern application of the results of these inventions to the service of humanity.

The lecturer then explained the use of a crystal and a Fleming valve in converting the high frequency electrical oscillations sent from the Broadcasting station and impinging on the aerial into low frequency electrical impulses which could be transformed into sound by a telephone and demonstrated the reception of wireless telegraphy on the Loud Speaker before the audience, the signals being transmitted by "wireless" from a distant room of the Physics Laboratory. The uses of the 'Fleming valves' as amplifiers were also demonstrated by transmitting speech and music from a distant room and receiving them through line telephony on the Loud Speaker and also by the production of the musical items of Gramophone records on the Loud Speaker with the electromagnetic arrangement known as "The Gramophone Pick-up."

After finally demonstrating to the audience the reception of the Broadcast programmes of Bombay, Calcutta, Madras and Colombo on the Loud Speaker, Mr. Krishnaswamier stated that Madras was much behind other Presidencies in "Broadcasting" and concluded by pleading strongly for the establishment at Madras of a Broad-casting station of the *same power* as

that in Bombay and run on the same lines so that it might efficiently cater to the needs of the South Indian Public in music and news items.

On the next day a very interesting Lantern Lecture was delivered by Dr. S. R. U. Savoor M. A., D. Sc. on the "The Example of the Stars." The lecturer described how the stars differed from one another considerably in size and compared the size of the largest star, "Betelgeuze" with that of the Sun, by projecting their relative sizes on the screen. He then showed, with a lantern slide how the enormous dimension of "Betelgeuze" could be easily imagined, by representing that if a young boy of 14 were to fire a rifle bullet, from a point on the surface of the star, the bullet would, if its velocity remained constant, return to him while he was 70 years old. Dr. Savoor then explained how the luminosities of the stars were related to the distances of the stars and how by observations of the luminosities, the distances of very remote stars could be estimated and in this connection he referred to Prof. H. Shapely, a young astronomer of the Harward University, to whom is due the credit of collecting together a large mass of information of the luminosities of several stars and deducing a relation between their distances and their luminosities.

The lecturer then described a Nebula and explained how stars are formed from it by condensation of mass. Dr. Savoor then described the process of evolution of a star from a huge giant to a small dwarf by a diminution in mass and a rise in temperature and luminosity. "This evolution in the life history of a star is most interesting," he said, "for man has a very valuable lesson to learn from it." "Life is not worth living if it is not lived in a spirit of self-sacrifice and usefulness to others".

Dr. Savoor concluded his inspiring lecture by comparing the life of a man to the fall of a pebble on the surface of water. To quote his very words, "There is a splash and all is over, but the ever widening ripples of influence continue long after."

The third event of interest on the programme of popular lectures was that on "Lights that do not burn and Colours that are invisible" by Dr. B. B. Dey, M. A. D. Sc. of the Presidency College. It was a most fascinating discourse delivered in a style so lucid as to be followed with interest and delight even by the merest layman unacquainted with the principles of science. The lecturer began by stating that light is often the result of rapid oxidation, but that all cases of oxidation do not result in light. There were many instances, he said, in Nature, of light, which was caused by no oxidation of any kind and where there was no heat or burning at all. He then gave instances of certain substances which possessed the wonderful property of absorbing light from sunlight or a burning magnesium ribbon, and then glowing with characteris-

tic colours after the source of light is withdrawn. The effect, the lecturer stated, was termed phosphorescence from the analogy with the glowing of phosphorous in the dark, which was then demonstrated by writing on the black-board with a solution of phosphorous in Carbon bisulphide. Dr. Dey then referred to certain experiments now carried on in Vienna (and observed by him during his study leave on the Continent) in which certain substances, after being exposed to the energy of solar light during the day, emit during night, a light of an order of intensity approaching that of 'Arclight'. The invention, the details of which are quite a secret, has not yet reached the commercial stage but has within it the possibilities of solving the problem of cheap public lighting by harnessing the enormous amount of solar energy running to waste throughout the day.

He next spoke of animals like the firefly and the fishes of a certain species which emitted a glow of light in the dark and referred to the explanation given by some biologists that the glow was emitted possibly to enable them to find their mates. The scientific principles underlying the emission of this kind of light with practically no heat, are, he stated, the subject of investigation in the laboratory, in America, at present, and an experiment was shown to illustrate the production of the glow in the dark by mixing two liquids.

Dr. Dey then referred to the comparatively small range of colours that was visible to the normal eye of a human being and spoke of animals like cats possessing perhaps a wider range of vision in the spectra. He then described the phenomenon of fluorescence and explained that certain substances like the aniline dyestuffs when illuminated by a beam of sunlight appear to shine with some characteristic colour as viewed transversely and with an entirely different colour as viewed longitudinally He concluded his brilliant exposition with the statement that the colour of a substance depended on the rays of light which its molecules transmitted onwards without absorption.

While thanking Dr. Dey for his ideal popular lecture, Dr. Savoor expressed the hope that the audience which had followed the lecture with such evident interest would be luminescent enough to absorb it and then be capable of emitting it even after the lapse of time. Nature was to the wise man a book of revelation. He could find 'tongues in trees, books in the running brooks and sermons even in stones. Just as the colour of a substance depended, as Dr. Dey had pointed out, not on what it absorbed but what it transmitted or passed on beyond it, the colour of a man or his true worth should be estimated not by what he grabbed for his own benefit from life, but by the amount of beneficent work and loving service he accomplished in the course of his passage on earth. Dr Savoor concluded his remarks by saying

that the appearance of a man is no index of his innate capabilities, just as coal tar, a very uninteresting substance apparently, contains within it the essential ingredients of the various aniline dye stuffs.

Dr. E. V. Minakshisundaram, Health Officer, Kumbakonam, delivered the last lecture of the series, his subject being "Public Health and the Duties of Citizens." The lecturer referred to the comparatively high death-rate in our country and stated that it was due to the appalling ignorance and the consequent insanitary habits of the people. The wide prevalence of diseases in India resulted in a great loss of man-power and thereby of the wealth of the nation. The remedies were to be sought in education and the creation of a civic or sanitary conscience. The Health authorities could not, he said, succeed in their efforts unless the people heartily co-operated with them. In the latter part of the lecture, Mr. Minakshisundaram laid stress on the duty of citizens to report immediately to the Health Authorities cases of cholera, small-pox and other such epidemics, so that proper preventive measures might be taken to combat the spread of the disease. After the usual vote of thanks, the function came to a close.

College Notes

It is curious that no number of our magazine is without its own tale of transfers. This time, the transfers were all in the Philosophy Department. Mr. P. V. Subramania Aiyer was transferred to Government Brennen College, Tellichery, in December last. The members of the staff were at home to him, and the philosophy students entertained him also at lunch when speeches were made expressive of their regard for him and their regret for his departure.

His place has been filled by Mr. R. Nagaraja Sarma who, our readers will be glad to know, is an Old Boy of the College. We offer Mr. Sarma a hearty welcome in our midst.

Hardly had two months passed after the announcement of Mr. P. V. Subramania Aiyer's transfer when we were surprised to learn that Mr. P. Narasimham Pantulu, Lecturer in Philosophy, was transferred to officiate as Professor of Philosophy in the Presidency College. Mr. Narasimham's genial temper and perfect serenity of disposition created an atmosphere of cheerfulness wherever he was, and easily won for him the esteem of all who had the privilege of his acquaintance. The staff entertained him at lunch on the eve of his departure and the students also arranged social gatherings in his honour besides presenting him with a farewell address. We wish Mr. Narasimham a brilliant future in the new sphere to which he has been called.

On the night of the 25th Feb 1931, the Principal gave a delightful dinner to all the students and all the members of the staff and the establishment. Nearly 250 people responded to the invitation and the function was a great success.

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The Valedictory address of the College Union was delivered on Tuesday the 24th Feb. by Mr. S. K. Chettur M. A., I. C. S. on 'The Appreciation of Poetry' with Dr. Savoor in the chair.

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On Thursday the 26th Feb. there was a 'Social' arranged by the students of the Senior B. A., class (Economics Section). The occasion was also utilised for the Valedictory address of the History Section given by Mr A. V. Venkatarama Iyer on "An Episode in South Indian History relating to the times of Raja Raja Chola and his son Raja Rajendra Chola."

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Obituary.

It is with feelings of deep sorrow that we record the death of Mr C. A. Gopala Aiyer on the 25th of December last. He passed away under tragic circumstances while engaged in the performance of an act of social service.

Mr. C. A. Gopala Iyer was an Old Boy of the College, having been a student of the B. A., Classes between 1921 and 1923. It is only on the 3rd of July last that he joined the College as Physical Director. During this short period of six months, he suceeded in winning the love and esteem of his colleagues and of the students, by his winning manners and affable nature. His premature death in the full vigour of youth, while performing an act of benevolence, cannot but excite feelings of wonder at the inscrutability of the ways of God. May his soul rest in peace!

On the 5th of Jan. 1931 the members of the staff and the students, in meeting assembled, passed a resolution placing on record their deep sense of sorrow at his sudden and untimely death, and conveyed their heartfelt condolence to the bereaved family. The College was closed in his memory for half a day.

REPORT OF

The Kumbakonam College Union

FOR THE YEAR 1930-31.

It is with great pleasure that the Managing Committee present their report on the work of the College Union and its different sections for the year 1930-31.

In addition to the Union, there are at present, seven sectional societies, each connected with one of the branches of study in the College. In the course of the year under report, there were, in all, 34 meetings of which 10 were for lectures delivered by distinguished visitors and members of the staff. The others, 24 in number, were ordinary meetings at which the students themselves read papers and held debates. There has been a slight fall from the record of last year both in the number of lectures and in the number of ordinary meetings which is regrettable.

Mr. V. Saranatha Aiyangar, M. A., Principal of the National College, Trichinopoly, delivered the inaugural address of The College Union, the subject being "The Formation of National Character." There were two other lectures delivered under its auspices, one being that of Mr. K. T. Paul B. A., O. B. E. of the Y. M. C A. who spoke on "Certain Interesting Experiments in Mass Education in foreign lands and the lesson that India can learn from them." The other was an address by Mr. Ratnaswami of the Public Services Commission on "Higher Education and the Requirements of the Public Services." The students held two debates on Parliamentary lines, one in English and the other in Tamil.

The inaugural address of the Literary Society was delivered by Mr. N. R. Kedari Rao M. A., the theme being "The Religion of Beauty." There were five other meetings, when papers were read by the members themselves on Hardy, Sir W. Scott, Goldsmith, and Tagore.

Dr. S. Ramachandra Rao M. A, PH. D. of the Annamalai University delivered the inaugural address of the Science Association. There were six other meetings when the students read papers on subjects like "The Wonders of Spectroscopy" and "The Story of Soap." The Association has, as in the past two years, organised the Science Exhibition which was opened the other day by Dewan Bahadur K. Ramunni Menon.

The Mathematics Association was inaugurated for the year by M. R. Ry. Rao Bahadur P. V. Seshu Aiyar Avl., Ex-Principal of the College, with a discourse on "Mathematics and Its relation to other Sciences." The other four meetings were for papers read by the members. The following were some among the subjects :— "The Evolution of Worlds," "The Stars" and "Ideas from Einstein."

The Inaugural address of the Philosophy Association was delivered by Dr Saileswar Sen of the Annamalai University, the subject of the lecture being "The Idea of God in the Upanishads." There were three other meetings when essays were read on "The Soul" "The Existence of God" and "The Sankhya Theory of the Doctrine of Causality."

M. R. Ry. Rao Bahadur K. V. Rangaswami Aiyangar M A., Principal of the Arts College, Trivandrum delivered the inaugural address of the History and Economics Association, taking for his subject "The Financial Problems of India with special reference to Sir Walter Layton's Report." There were two other meetings when the following subjects were discussed:—Rationalisation of industries and Some Aspects of Modern Industrialism.

The inaugural addresses of the Sanskrit Samajam and the Tamil Sangam were delivered by Messrs. R. Vasudeva Sarma M. A, of the National College, Trichinopoly and Sadasiva Pandarathar of the Banadurai High School, respectively. In one of its ordinary meetings, the Tamil Sangam passed a resolution that a portrait of Mahamahopadhyaya V. Swaminatha Aiyar be presented to the College to be unveiled on the occasion of the Diamond Jubilee. The portrait will be unveiled today.

The Competitions :—

The Essay and Elocution competitions were held as usual and the full list of prize-winners will be found in Appendix C. The English Elocution Competition was held on the 7th of January. There were a fairly large number of competitors both among the Seniors and the Juniors and the standard of the speeches showed a distinct improvement over that of last year. Among the subjects set were "The Round Table Conference," "The Limits of Social Legislation" and "If I were the Chairman of the Kumbakonam Municipality." N. Kuppuswami of the fourth class was declared to be the best speaker among the Seniors, and S. Raju the best among the Juniors. The Tamil Elocution competition was held a few days afterwards and attracted as many as 13 competitors for the senior prize, but the juniors were only five in number. The speeches were lively, and P. Meenakshisundram was declared first among the seniors, while K. Pattabhiraman II class and R. Govindaswami I class were bracketed for the Junior Prize.

The Rt. Hon. V. S. Srinivasa Sastri Medal :—

A sum of Rs. 200 has been deposited with the Co-operative Central Bank for the award of a gold medal on the result of an Inter-collegiate oratorical contest open to the representatives of the Colleges of Tanjore, Trichinopoly and S. Arcot Districts. The Colleges of Mannargudi, Trichinopoly, and Annamalainagar were invited to take part. Our thanks are due to Messrs. R. M. Statham, Dy. Director of Public Instruction, P. T. Jagannathacharya, our Sub-Judge, and A. V. Pai, our Sub-Collector, who readily consented to act as judges.

The Dramas :—

The members of The Union put on boards Rao Bahadur P. Sambanda Mudaliar's "The Eye of Love" on the 11th of December last in the Vani Vilas Theatre, as a benefit performance in aid of the Night School run under the auspices of the Union. The performance was a decided success. The role of the heroine wss gracefully played by R. Aravamuthan; R. Ramaswami showed a remarkable talent for comic acting and his rendering of the farcical scenes was greeted with frequent applause; P. Meenakshisundram's songs were also highly appreciated.

Arrangements have been made also for enacting a few comic scenes from 'Twelfth Night' in connection with today's function.

The College Magazine :—

The College Magazine is now completing the 15th year of its publication. As in previous years, it has continued to be the chronicle of College activities and afforded also a medium for the students' self-expression. It has been our policy to restrict the contributions as far as possible to the staff, the students, and the 'Old Boys.' The journal being a magazine and not a review, preference is always given to original compositions like poems, short stories, and humorous sketches over serious critical disquisitions though, occasionally, we have had such articles among its pages. More than sixty per cent of the contributions has been from the students themselves and the level of their composition has been fairly high. We take this opportunity of stating that articles from Old Boys will always be welcome.

Our Finance:—

In accordance with a recent resolution, the accounts of the Union were audited at the beginning of July 1930 by Mr. P. V. Subramania Iyer who certified that they were excellently maintained. But as the interval between the audit report published in February last and that of the current year was very short, there is no appreciable difference worth noting.

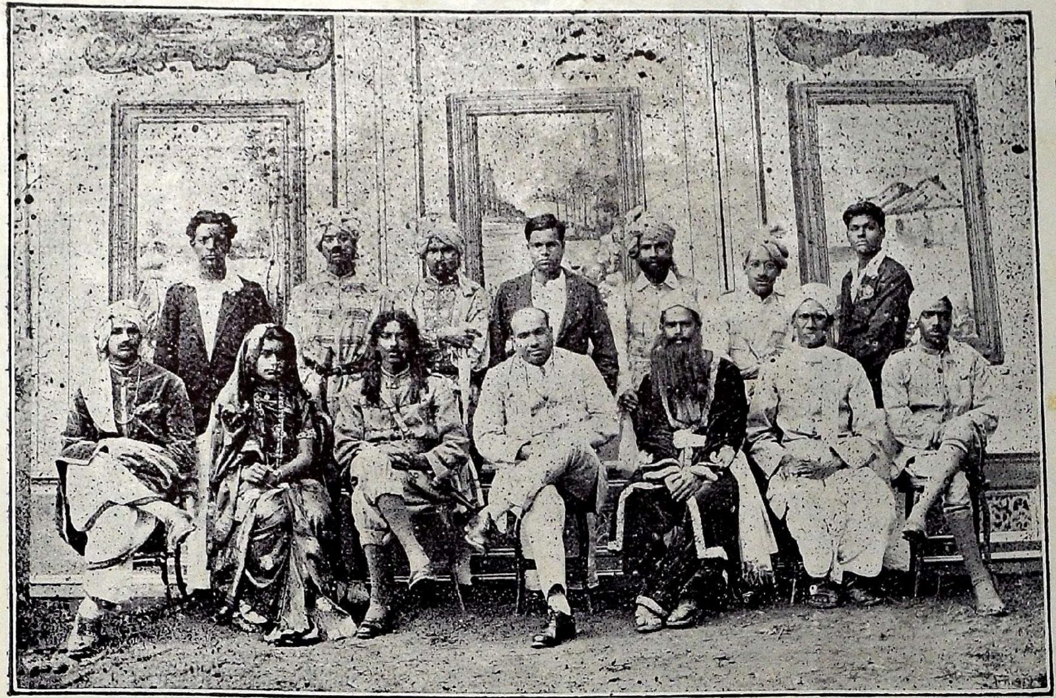
The Night School For Adults:—

It is hardly three months since the Night School was started and the period of its working is perhaps too short to justify a review. Still as it would be a serious omission if it were left out of the report of the activities of the Union, we beg leave to give a brief account of it.

The Union gladly took up a suggestion thrown out by the members of the staff that we might do something, however small, for the uplift of our brethren of the working classes less fortunately placed than ourselves, and the Night School was formally opened by Dr. S. R. U. Savoor, our principal, on Monday the 3rd November 1931. We had our own misgivings whether the school would attract a decent number of pupils from the working classes. We are glad now to state that our fears were unfounded and that there is a real need in the locality for a well-equipped school of the kind we are now running. On the opening day there were 33 pupils and we began with a single teacher. But in a fortnight the rush for admission was so great that we had to appoint an additional teacher to deal efficiently with the growing numbers. Two months had hardly elapsed when the strength went up to 85 and we were obliged to appoint a third teacher. Even now there are fresh requests for admission and only our diffidence concerning the wisdom of having a big school to manage as an appendage to the college has put a restriction on the strength. There are at present four classes held in two separate rooms under three masters. The fourth class consists mostly of men who can read Tamil well, and they form, as it were, a reading circle. While learning a little English, they spend the rest of the time in reading Tamil Books and Tamil newspapers placed at their disposal. The average attendance has been far higher than our expectations, varying, as it does, between 60 and 75.

It might be of interest to know which classes profit by the night school. Out of 85 pupils, 24 are Christians, ten Adi-Dravidas, 15 Padayachis, 21 Arundhatyas and 6 Barbers. Seventeen of the pupils work in the day as carpenters in St. Mary's Industrials, 21 are cobblers working under Mr. P. Gurusami, the Municipal Councillor, 18 are agricultural labourers. 9 are coolies doing jobwork of different kinds ; one is employed in the local peppermint factory, three call themselves native doctors : the rest are peons, gardeners and other servants attached to the College. The eagerness displayed by these workmen to attend the classes after the day's hard work even in wet weather has been a source of great gratification and encouragement.

The management of the school is vested in a Committee consisting of the Principal, the Vice-President of the College Union, one other member of the staff, the General Secretary of the Union and one of the Sectional Secretaries elected by them from among themselves. The Vice-President is the *Ex-officio*



THE TAMIL DRAMA (THE EYE OF LOVE) GROUP

correspondent. The committee appoints the teachers, sanctions the expenditure and audits the accounts periodically.

The Committee has been very lucky in having obtained the services of three enthusiastic teachers who take a very keen interest in their work. In addition to the regular masters, the lecturers of the college have frequently shown their interest in the school by delivering lectures on subjects of everyday interest. Fridays have been set apart for these special lectures and they are invariably to be delivered by students of the college, members of the college staff, or gentlemen from outside.

The pupils being wage-earners cannot be expected to incur any expense for their education however keen they might be. So books and slates are supplied free. The cost is met from the very kind donations of members of the staff and gentlemen outside the college, some of whom have made gifts of money and others presents in kind, like slates, books, and crayonboxes. The list of donors is too long to read, and we have therefore given their names below by way of an appendix. The most fruitful sources of income were two dramas enacted in December last in aid of the school. One of these was 'Bhama Vijayam' staged by the members of the Sarada Vilas Sabha under the direction of M. R. Ry. A. R. Rajagopala Chettiar Avl., Vice-Chairman of of the local Municipal Council. The net profits of the performance amounting to about Rs. 300 were generously handed over to us by the sabha and we take this opportunity of expressing our sincere thanks to Mr. A. R. Rajagopala Chettiar and the other members for the readiness with which they consented to our request for a benefit performance. The other drama was "The Eye of Love" presented by the members of the Union and the net profits are expected to reach about Rs. 250. The interest on the total amount thus realised will enable us to meet, at least in part, the recurring expenditure connected with the purchase of kerosene, books, slates etc. The grants which may be received from public funds will be utilised mainly towards the payment of the teachers and the indent of books for the library,

Instruction in the three R's is of course, an important item in the curriculum. At the same time we feel that, before the pupils will be in a position to learn from books, they should be given instruction in subjects of practical interest in their daily life. With this object in view, a series of four lectures on Elementary Physiolcgy and Hygiene was delivered by Mr. P. A. Narayana Aiyar, our Lecturer in Chemistry, to whose energy and enthusiasm, we owe many of our ideas bearing on the Night School. Mr. T. S. Krishnaswami Aiyar of the Physics Department delivered a magic lantern lecture on "Cholera and its prevention." Mr. S. Ramachandra Aiyar of the Chemistry Department spoke on "Hookworm, its cause and cure' and illustrated his address

with magic lantern slides kindly lent to us by the Health Officer of the town. During this term we propose to have a series of lessons on 'First Aid to The Sick and the Wounded.' We avail ourself of this opportunity to tender our thanks to the Principal and the lecturers of the college for all the help that they have rendered to us in connection with the Night School.

On Durbar Day, we held sports for the pupils after which the District Educational Officer, who presided, distributed banyans to them for which a generous donation of Rs. 50 was made by M. R. Ry. Rao Bahadur M. C. N. Muthukumara Chettiar Avl. The pupils of the school staged a Tamil Drama entitled 'A True Brother' yesterday.

The School has had several distinguished visitors during the last three months. Among them were Dr. Kesava Pai, M. D. of the Tuberculosis Hospital Madras, Mr. M. Ratnaswami of the Public Services Commission, M. R. Ry. Rao Bahadur M. C. N. Muthukumara Chettiar and Mr. N. A. Vaithinatha Aiyer, District Munsiff, Kumbakonam.

We have applied to the District Educational Council for recognition and aid, and in anticipation of recognition, the Deputy Inspector visited the school on the 19th of December. We beg leave to quote one or two sentences from his report on the inspection :—

> "I am glad to note that in the short time at their disposal, appreciable progress is noticed. * * * * The School has made a good start and bids fair to become a useful and model institution in the fulness of time."

In conclusion, we express our sincere gratitude to the Presidents and Vice-Presidents of the various societies for their constant help and guidance. Our thanks are also due to those gentlemen who acted as judges in the different competitions, to those who delivered lectures to the pupils of the Night School and to the donors who have helped us to meet its expenses.

THE NIGHT SCHOOL FOR ADULTS

List of Donors to the Night School.

GIFTS.

In the form of money.

	Rs.	As.	Ps.
Dr S. R. U. Savoor	10	0	0
Mr M. R. Rajagopala Ayyangar	3	0	0
,, K. Aravamutha Ayyangar	1	0	0
,, P. V. Subramania Ayyar	1	0	0
Rao Bahadur N. Thiru-venkadath Ayyangar	5	0	0
Rao Bahadur M. C. N. Muthukumara Chettiar	50	0	0
Mrs. Susila Bai Katre	5	0	0
Mr. Parameswara Ayyar Harmonist	2	0	0

GIFTS.

In kind.

Mr P. A. Narayana Aiyar, One doz. slates and one box of pencils.

,, N. Ramani Aiyer, One doz. slates.

Dr S. R. U. Savoor, One tin of kerosene.

Mr V. S. Venkatarama Aiyar, (Book-seller) 47 Books.

,, D. A. Narasimham Pantulu One doz. slates.

,, P. Narasimham Pantulu, One doz. slates.

,, T. M. Margasahayam Chettiar, 4 slates.

,, N. R. Kedari Rao, 6 slates.

,, A. V. Venkatrama Aiyar, 17 readers.

,, T. K. Subramania Aiyar, (Book-seller) 6 books.

,, R. Krishnaswami Ayyangar, (Dy. Inspector of Schools) 58 readers.

,, K. R. Chinnappa Pillai 10 books.

,, P. Swaminatha Aiyar, (Banadurai High School,) 4 English Primers.

,, R. Gopala Sastriar, (Manager Crayon Works) One box of crayons.

Messrs. Bapalal & Co., Diamond Merchants and Jewellers, Madras. 8 slates and 12 English Primers.

The College Union.

Date.	Name of the Speaker.	Name of the President.	Name of Subject.	Remarks.
	Mr V. Saranatha Iyangar M. A. Principal, National College, Trichy.	Hon'ble S. Muthiah Mudaliar B.A., B.L., M.L.C. Minister for Public Health. Govt. of Madras.	"The Formation of National Character."	Inaugural address.
25th August	Mr K. T. Paul, B.A. O. B. E. of the Y. M. C. A.	M. R. Ry. A. S. Vydinatha Iyer avl. M.A., L.T., Lecturer of the College.	'Economic uplift of the peasantry and the diffusion of the right kind of education among the masses of India'.	
4th Sept.	Mover :— Mr. A. Krishnamoorthy II class. Opposer :— Mr N. Kuppusomi IV class.	Speaker.- A. Vittal Pai Esq. I. C. S. Sub-Collector, Kumbakonam.	"Woman is man's equal."	Debate on Parliamentary lines. Motion carried by a large majority.
12th Nov.	Mover :— Mr. S. Ratnasabhapathi II class. Opposer :— Mr P. Meenakshisundram IV class.	Speaker :- M.R.Ry. P. V. Subramania Iyer Avl. M.A., L.T. Lecturer of College	"Should religious instruction be part of the University curriculum."	Debate in Tamil. Motion carried by a narrow majority.
25th Nov.	Mr M. Ratnaswami M. A., Bar-at-Law, Member, Public Services Commission.	Dr S. R. U. Savoor Principal of the College.		

The Literary Society.

No.	Date.	Speaker.	President.	Subject.	Remarks.
	1930				
1	28th Aug	Mr N. R. Kedari Rao M. A.	M. R Ry. P. Narasimham Pantulu M. A	The Religion of Beauty	Inaugural Address.
2	28th Oct.	Mr S. Raju, II class.	Mr K. Aravamuda Iyengar M. A.	The League of Nations.	
3	10th Nov.	Mr S. Raghavachari, II class.	Mr M. R. Subramaniyam M. A.	Goldsmith.	
4	13th Nov.	Mr P. N. Sundararajan II class.	Mr N. Kuppusomi II class.	Thomas Hardy.	
5	26th Nov.	MrN. Bhashyam II class.	Mr N. R. Kedari Rao, M. A.	Sir Walter Scott.	
6	28th Nov.	Mr P. N. Sundararajan II class.	Dr Savoor M. A., D. Sc.	Rabindranath Tagore.	

Mathematics Section.

No.	Lecturer.	President.	Subject.
1	M. R. Ry. Rao Bahadur P. V. Seshu Iyer Avl.	Dr S. R. U. Savoor	Mathematics and its aelation to other Sciences.
2	Mr K. V. Srinivasan, III class.	Mr T. S. Krishnasami Ayyar M A., L.T.	The Stars.
3	Mr S. Venkataraman, IV class	Mr G. Ramaswami IV class.	The Evolution of Worlds.
4	Mr R. Kalyanasundaram, II class.	Mr M. R. Gopalan, III class.	Value of Mathematics.
5	Mr V. Ramakrishnan, II class.	Mr S. A. Mani, M. A, L. T	Ideas from Einstein.

Science Section.

No.	Date	Subject.	Lecturer.	President.
1	22- 6-30	Modern Physics.	Dr Ramachandra Rao, M. A., PH. D. (Annamalai University)	Dr S. R. U. Savoor.
2	3- 9-30	Electric Lamp.	P. Narasimhan IV class.	Mr T. M. Margasahayam Chettiar.
3	17-10-30	Catalysis.	P. N. Sundararajan.	Mr S Ramachandra Iyer.
4	6-11-30	Classification of Elements.	K. S. Krishnamurthi.	Mr P. A. Narayana Iyer.
5	9-12-30	Surface Phenomena.	G. Padmanabhan.	Mr T. S. Krishnaswami Iyer.
6	12- 1-31	Wonders of Spectroscopy.	S. Krishnamachari.	Mr S. Pattabhiraman.
7	15- 1-31	The Story of Soap.	S. Krishnamachari.	Mr Subramania Iyer.

Philosophy Section.

No.	Date.	Lecturer.	Subject.	President.	Remarks.
1	19- 8-30	Dr Saileswar Sen	The idea of God in the Upanishads.	Dr S. R. U. Savoor.	Inargural Address.
2	6-10-30	P. N. Sundararajan II class	The Soul	M. R. Ry. P. V. Subramania Iyer.	
3	7-11-30	S. Jeevendran IV class.	The Sankya Theory of the doctrine of causality.	S. Srinivasan IV class.	
4	21-11-30	N. Venkataraman III class	The Existence of God.	M. R. Ry. D. A. Narasimham Pantulu Garu.	

Tamil Sangam.

No.	Date.	President.	Lecturer.	Subject.	Remarks.
	1930				
1	1st Sep.	A. Kandasamy Pillai.	Mr Sadhasiva Pandarathar	" Ancient Kings of South India."	Inaugural Meeting
2	12th Nov.	P. V. Subramania Iyer. Speaker.	Mover: S. Ratna-Sabapathi. Opposer P. Meenakshi-sundaram.	That religious education must form a part of the University curriculum.	Debate Resolution Carried.
3	17th Nov.	Dr S. R. U. Savoor.	A. Kandasami Pillai moved that a portrait of Mahamahopadyaya V. Swaminatha Iyer, be prepared and unveiled in connection with the Diamond Jubilee Celebration of our College. N. Kuppusomy seconded the resolution............ Resolution carried.		Business Meeting

History and Economics Section.

Date.	Lecturer.	President.	Subject	Remarks.
26- 8-30	M. R. Ry. K. V. Rangasami Iyengar Avl. M.A. Principal, Maharaja's College, Trivandrum.	Dr S. R. U. Savoor, Principal of the College.	'Some Aspects of the Indian Financial Problem.'	Inaugural Address.
5- 9-30	Mr V.K. Vydhianathan IV class.	M. R Ry. A. S. Vydhianatha Iyer Avl. M. A L. T. Lecturer of the College.	'New Aspects of Modern Industrialism.'	
17-10-30	Mover :— P. Meenashisundram IV class. Opposer :— N. Kuppusami IV class.	Speaker :— Mr K. Kanagasabapathi Pillai M. A., Lecturer, of the College.	'Rationalisation is the only remedy for industrial progress	Debate on Parliamentary lines. Motion carried by a narrow majority.

List of Prize-winners in the various competitions of the College Union—1930-31.

I. ELOCUTION COMPETITION (English)

(i)	N. Kuppusami IV class	Senior.
(ii)	S. Raju II class	Junior.

II. ESSAY COMPETITION (English)

(i)	N. Kuppusami IV class K. Gopalan IV class	Senior.
(ii)	S. Rama Rao Peshwa II class S. Bhaskaran I class	Junior.

III. ELOCUTION COMPETITION (Tamil)

(i)	P Meenakshisundaram IV class	Senior.
(ii)	K. Pattabhiraman II class R. Govindaswami I class	Junior.

IV. ESSAY COMPETITION (Tamil)

(i)	V. R. Venkatachari III class S. Venkataraman IV class	Senior.
(ii)	V. Gajapathi II class	Junior.

V. ESSAY COMPETITION (Sanskrit)

(i)	G. Ramaswami IV class K. Gopalan IV class	Senior.
(ii)	S. Subramanian II class K. S. Srinivasavaradan II class	Junior.

VI. ESSAY COMPETITION IN MATHEMATICS.

G. Ramaswami Class IV.

VII. BEST RECORD IN PHYSICS AND CHEMISTRY

(i)	K. Ramachandran M. S Sourirajan	Senior.
(ii)	N. Bhashyam	Junior.

VIII. ESSAY COMPETITION IN PHILOSOPHY.

N. Muthusami IV class.

IX. ESSAY COMPETITION IN HISTORY

(i)	V. Gopalan IV class K. S. Gopalan IV class	Senior.

X. ESSAY COMPETITION IN CO-OPERATION

(i)	K Muthusami IV class	Senior.
(ii)	K. S. Gopalan IV class.	Junior.

TAMIL DRAMA MEDALS :—

(1)	R. Aravamudan I	(presented by	K. R. Srinivasan IV class and S. Sankaran III class)
(2)	do.	,,	Mr M. R. Subramanian of the Central Tutorial College, Kumbakonam.
(3)	R. Ramaswami IV	,,	The Drama Volunteers.
(4)	P. Meenakshisundram IV	,,	Dr S. R. U. Savoor.
(5)	K. Gopalan IV	,,	X (anonymous).

REPORT OF

The Athletic Association,

FOR THE YEAR 1930-31.

The Managing Committee of the Athletic Association have great pleasure in presenting the following report on the working of the Association for the year 1930—31.

1. Management :—

The affairs of the Association are managed by 1. a President (Ex-officio Principal) 2. a Vice-President (Nominated Staff Member) 3. a Secretary (Ex-officio Physical Director) and 4. Three Captains (elected). The Vice President looks after finance while the Secretary guides the field activities. Since the University has made it compulsory for every student to take part in Physical training, the Principal has appointed an Advisory Committee of five members of the staff to help the Secretary, each member being in charge of a game or two in which he is keenly interested.

It is our painful duty to have to report the untimely and unexpected demise, under tragic circumstances, of our esteemed Physical Director Mr. C.A. Gopala Aiyar. He was aged but 26 years and had just commenced his official career. The Advisory Committee at its meeting held on 6—1—1931 passed the following resolution.

" This meeting places on record its deep sense of sorrow at the early and unexpected demise of Mr. C. A Gopalan "

2. Games :—

Every student is a member of the association and pays an annual subscription of six Rupees. He must compulsorily play one game every day for at least half an hour, but may take part in other games as well. An additional special subscription is levied for taking part in (1) Tennis (2) Ping Pong and (2) Canoe-ing.

The College has made provision for the following games. (1) Foot-ball (2) Hockey (3) Cricket (4) Tennis (5) Canoe-ing (6) Basket-ball (7) Badminton (8) Ping-Pong (9) Volley-ball (10) Fives and (11) Ring-Tennis. Materials have been purchased for introducing ' Base-ball ' with effect from the next term.

There is also provision for gymnastics (Indian and European) under the guidance of a Physical Instructor.

3. Strength and Attendance :—

We stated in last year's report that several students scrupulously avoided the College 'paradise' and preferred the dusty streets of Kumbakonam. Though a wholetime Physical Director was appointed at the beginning of the academic year, the situation did not improve much. It was thought necessary to introduce an element of compulsion, and after an Advisory Committee was appointed to help the Physical Director in looking after the sporting activities, all the College Students have been distributed among the various games and are compelled to get their attendance after playing for half an hour daily. The scheme seems to work satisfactorly as the average attendance given in Appendix A will show.

The aristocratic game of Tennis had a large number of votaries to it and the general standard of the game is pretty high. A little coaching in the technique of the game combined with occasional matches with players of a higher standard will further raise the level of the game. Next to Tennis, Volleyball and Fives were the most favourite games among the students. Field games like Foot-ball, Hockey and Cricket do not seem to have been very popular.

4. Inter-Collegiate Tournaments :—

For want of efficient teams in the various games, it was not considered desirable to take part in tournaments. Our activities were therefore confined this year to playing matches with the old boys of the College who had distinguished themselves in previous years and who constitute the Town team. These old boys frequent the College field and practise with us almost every evening. We are very greatful to them for the brotherly interest they take in the present boys. A few matches were also played with the local Town High School team.

We had also the pleasure of a visit from the Annamalai University on the 22nd November 1930. Matches were played in Badminton, Basketball, Volleyball, Football and Tennis. While we were successful in the first two, we lost in the last three. We were however able to give a fairly good account of ourselves. We hope to play the return matches on the Annamalai University grounds at no distant date.

5. Inter-class Tournaments :—

Appendix B gives a list of studends who came up for finals and won the College Medals. Since the class tournaments had to be held within the short period of two weeks along with other College activities connected with the Diamond Jubilee Celebration, the programme had to be run through rather hastily. We thank the students for their hearty co-operation in bringing the several events to a successful issue.

THE TENNIS CLUB

6. Regatta :—

The Eleventh Annual Regatta came off on Friday the 10th and Sunday the 12th October 1930, under the presidency of Mr. A. Vittal Pai I. C. S, Sub-Collector, Kumbakonam. The competitors had a hard day of it on account of the deep waters in which they had to execute the difficult but desirable manouvre of short turning. The President in his neat little speech congratulated the competitors on their performance and remarked that running the race and winning it are by themselves nothing in comparison with certain habits which follow in the wake of athletics.

A list of the prize winners is given in Appendix C.

7. Swimming Competition :—

The annual swimming competition was held on the evening of the 8th of October. There were only twelve competitors and with only 7 feet of water in the river, one would have expected the performance to be of a higher standard. It is really regrettable that in a College like ours situated right on the bank of the river, such an event as a swimming competition should have evoked a poor response.

8. Finance :—

The financial statements for the year ending with 31st December 1930 are given in Appendix D. It will be seen therefrom that the opening balance on 1-1-1931 is nearly 1100 Rs. more than what it was on 1st January 1930. This increase is due to the additional subscription of Re. one per member collected during this year, the absence of a canoe trip and tournament competitions, and the general economy effected allround. The balance of Rs. 3130—6—8 shown is the slow and successive accumulation of the past five years. Out of this sum, a sum of Rs. 600 is required immediately for the construction of the boat house now in progress. The Government having sanctioned the construction of a Gymkhana, a sum of Rs. 2500 will be required to supplement the Govenment grant when available. Some of the boats require urgent repairs and a portion of the balance will be utilised for the purpose during the next summer vacation. In this connection, we desire to express our gratefulness to the old boys for having transferred their two boats (one fours and one singles) to our 'Fleet.' The accounts were audited a few days ago by Mr. R. Nagaraja Sarma to whom our thanks are due.

9. General :—

The College players show a lack of team work. It is true that we have a few students who show an aptitude for games but they are too individualistic. We hope that the new Physical Director, when appointed, will pay special attention to this defect and make earnest efforts to remove it.

In spite of the facilities that exist, the College cannot boast of even a few star athletes who can lead the freshers along and leave behind them material 'to carry on'. It is said that the playground is the very life and soul of a College where the future manhood of the country is built. If our students could be made to believe that "the battle of Waterloo was won on the playing fields of Eton and Harrow" it is certain that they will take more and more to sports.

We have great pleasure in offering our thanks to all those gentlemen who helped us in numerous ways by their friendly guidance and energetic services in all the activities during the year.

APPENDIX A.

Strength and Attendance

No.	Game.	Strength.	Attendance.	Remarks.
1	Foolball ...	34	25	
2	Hockey ...	14	12	
3	Basketball ...	17	16	2 courts.
4	Cricket ...	17	15	
5	Tennis ...	41	40	5 courts
6	Volleyball ...	58	55	2 courts.
7	Badminton ...	22	20	2 courts.
8	Fives ...	42	38	4 courts.
9	Canoe-ing ...	60	50	First term only.
10	Ring Tennis ...	25	21	2 courts.
11	Ping Pong	No member.		

APPENDIX B.

Interclass Tournament Winners.

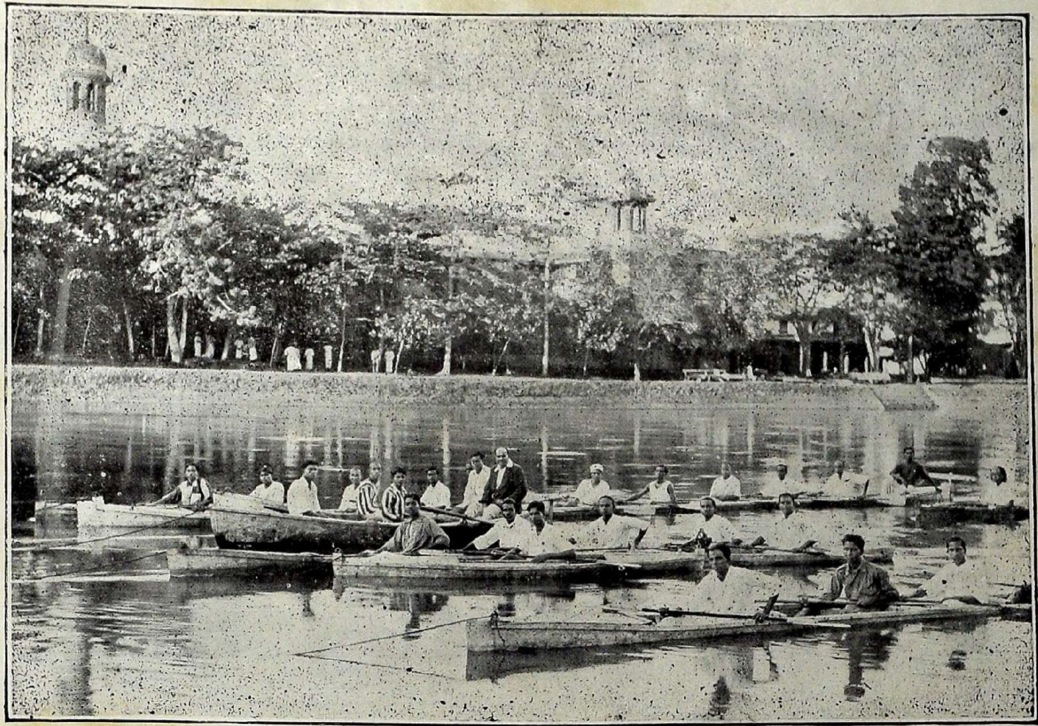
No.	Events.	No. of teams competed.	Winners.
1.	Football (sixes)	10	II class team. 1. T. Sampath (captain) 2. Adimulam 3. Daniel Rajiah 4. Pattabiraman 5. Rajaraman 6. Vairaswamy
2.	Hockey (Sixes)	6	IV class team. 1. N. Kuppuswami (captain) 2. S. Sambasivan 3. K. S. Narasimhan 4. N. Muthuswamy 5. R. Ramaswami 6. S. Gopalaswamy
3.	Basket-Ball	5	IV class team. 1. Narasimhan K. S.(captain) 2 Kuppuswami N. 3. Muthuswami N. 4. Ramaswami R. 5. Sambasivan S.
4.	Volleyball	13	II class team. 1. T.N. Doraiswami(captain) 2. V. Athimulam 3. K. Kuppuswami 4. S. Narayanaswami 5. K. Pattabiraman 6. P. Srinivasan
5.	Badminton	13	II class team. 1. Athimulam V. (captain) 2. Bashyam N. 3. Kuppuswami K. 4. Santanam R. 5. Venkataraman K.
6.	Ring Tennis	20	III class team. 1. Soundararajan B. 2. Sethuraman R.
7.	Cricket		Best Bowler: N. Kuppuswami. Best Batsmen: S. Rajaraman. Bowling (special) S. Mahalingam (Awarded by Central Tutorial College)

8.	Fives Singles	45	L. Venkataraman.
	Do. Doubles (Statham Memorial Cup)	30	1. S. Rajagopalan 2. M. Balasubramanian
9.	Tennis-College Singles (C. R. K. Cup)	16	K. R. Srinivasan. L. Muthukumaran (Runner-up) T. Sampath Special by 'Anonymous')
	Do. Singles (N. A. V. Cup)	7	K. R. Srinivasan
	Do. Doubles (Senior)		1. K. R. Srinivasan (A court) 2. S. Raghavachari (B Court)
	Do. Do. (Junior)		1. K. Kuppuswami 2 M. Balasubramanian.
10.	Gymnastics (Indian)		Narasimhan K. S.

APPENDIX C.

Canoe Competitions.

No.	Events.	Winners.
1	Sculling	K. S. Narasimhan
2	Singles Junior	G. Ramaswami
	Senior	K. Ramanathan
3	Pair oars	1. K. S. Narasimhan 2. M. R. Gopalan
4	Fours	S. Krishnamachary's team.
	Junior	1. S. Krishnamachai 2. S. Naganathan 3. M. Rajagopalan 4. M. Balasubramanian
	Senior	K. S. Krishnamoorthy's team. 1. K. S. Krishnamurthy 2. K Ramanathan 3. G. Padmanaban 4. S. Venkataraman.
5	Tens	K. S. Narasimhan's team.
6	Swimming	I. Rajaraman II. Padmanabhan III. Pattabiraman (Special)



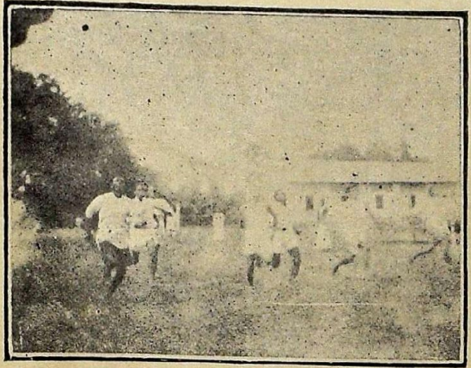
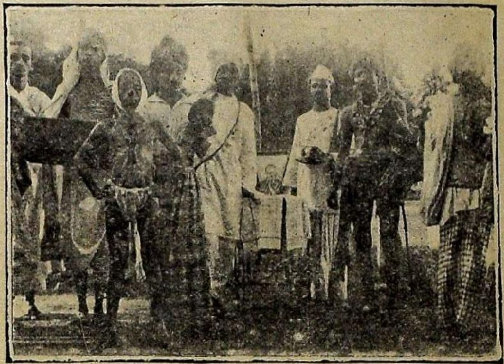
OUR CANOES

APPENDIX C.-I.

Winners of Prizes in the Sports held in January 1931.

No.	Events.		Rank.	Name of the Winner.
1	One Mile Race (open)		I.	Subramanian P. (Town High School)
			II.	Tiruvenkitathan (Do.)
			III.	Sourirajan C. (College) / Soundarajan B. (Do.)
2	Throwing the Cricket ball			Rajaraman S.
3	Putting the shot			Meenakshi Sundaram P.
4	Quarter Mile Race	I set	I.	Soundararajan B.
			II.	Veerian A.
		II set	I.	Ganapathisubramanian H.
			II.	Narasimhan K. S.
5	Long Jump	I set	I.	Veerian A.
			II.	Ganesan N.
		II set	I.	Narasimhan K. S.
			II.	Rajaraman S.
6	High Jump		I.	Narayanaswami.
			II.	Santanam R.
7	100 yds. Race	I set	I.	Veerian A.
			II.	Sampath T.
		II set	I.	Natarajan A.
			II.	Ganapathisubramanian H.
8	Half Mile Race		I.	Soundararajan B.
			II.	Rajagopalan S.
			III.	Balasubramanian M.
9	Hurdles	I set	I.	Veerian A.
			II.	Rajagopalan S.
		II set	I.	Ganapathisubramanian H.
			II.	Narasimhan K. S.
10	Slow Cycle Race			Srinivasan S.
11	Flag Race			M. Balasubramanian's team.
12	Mathematical Tripos		Worker.	K. R. Srinivasan.
			Runner.	N. Kuppuswami.
13	Old Boys' Race			Mr. Muthurama Pillai

14	Staff Race		Mr. Pattabiraman (Demonstrator).
15	Peons' Race	I.	Ganapathi.
		II.	Mari.
16	Tug of War (Inter class)		Rajaraman's team II class.
17	Obstacle Race	I.	S. Rajagopalan.
		II.	H. Ganapathisubramanian.
		III.	Narasimhan K. S.
18	Sack Fight	I.	Rajaraman S.
		II.	Krishnamachari S.
19	Disguise Competition	I.	R. Ramaswami (Kuravan).
		II.	K. Nagarajan (Fakir).
		III.	S. Vedaraman (Tiger).
20	Consolation Race		V. Athimulam.
21	Champion Cup		Veerian A.
	Adult School (Tug of War)		Amavasai's Team.

SPORTS AND HISTRIONIC COMPETITION.

APPENDIX D.

Audit Statement of the Athletic Association for the Calendar Year—1930.

Receipts.	Rs.	A.	P.	Expenditure.	Rs.	A.	P.
1 Opening Balance on 1—1—1930...	2092	13	3	1 Establishment ...	324	1	4
2 Recreation Fees ...	1671	0	0	2 Annual Repairs ...	197	6	9
3. Tennis Subscriptions ...	327	0	0	3 Sports materials ...	578	4	0
4 Canoe ,, ...	150	0	0	4 Prizes and Medals	321	4	6
5 Govt. Grant ...	604	0	0	5 Foods, Drinks, etc.	84	4	2
6 Interest added ...	64	10	5	6 Contributions to			
7 Sale of old articles	4	3	3	(a) College Union towards College Day Celebrations ...	98	15	0
8 Miscellaneous ...	5	8	0	(b) Boat Club ...	10	0	0
				7 Postage and Miscellaneous...	73	3	6
				8 First aid articles ...	18	10	0
				9 Journals 'Vyayam' and 'Tennis and sports Illustrated'	7	0	0
				10 Scout Materials ...	15	1	0
				Closing Balance...	3190	6	8
Total ...	4919	2	11	Total ...	4919	2	11

P. A. Narayana Aiyer,
Vice-President.

R. Nagaraja Sarma,
Auditor.

Dr S. R. U. Savoor,
President.

REPORT OF

The Kumbakonam College Students' Co-operative Society.

The Board of Directors have great pleasure in presenting the report of the College Students' Co-operative Society Ltd. for the period from 1—7—30 to 31—12—30.

This is the eighth year of the working of the Society after it was registered under the Co-operative Societies Act. The number of members on 30—6—30 was 242. There were during the year, 130 fresh admissions as against 70 withdrawals, leaving a total of 202 members on 1—1—31.

Dr. S. R. U. Savoor, M. A., D. Sc., continued to be the President *ex-officio*. M R. Ry. K. Aravamuda Aiyangar, M. A. L. T. was reelected Vice-President and K. Kuppusami of Class II was elected Secretary for the year.

There were three meetings of the General Body and two meetings of the Board of Directors during the year.

The College Union, The Hostel Union, and the lecturers and Students of the College have utilised the services of the Society to a much larger extent than in previous years.

The accounts of the Society for the Co-operative year ending 20th June 1930 were audited by the Inspector of Co-operative Societies and the audit certificate was issued by the Deputy Registrar. The net profit for the year after meeting the previous year's loss of Rs. 85—14—0 was Rs. 114—8—0 which was distributed according to the by-laws of the Society. Several useful suggestions for improving the efficiency of the Society have been made by the Inspector of Co-operative Societies, which are engaging the attention of the Directors.

The financial condition of the Society may be judged from the following figures which are approximate :—

1.	Number of Share-holders during the year. ...	302
2.	Amount of Reserve Fund.	Rs. 540
3.	Common Good Fund.	„ 10
4.	Purchases during the year including Stock on hand.	3135
5.	Sales up to date.	2766
6.	Number of Volumes purchased.	1250

7. Two prizes are awarded every year from the common good fund of the Society for the best essays on subjects bearing on Co operation. The Directors gratefully acknowledge the valuable help and services of the President, Vice-President, and Secretary which enabled the Society to serve its constituents efficiently

Book-Review.

THE BHĀGAVAD-GITA : Text and Translation, with Introduction and Notes by D. S. Sarma, M.A., Professor, Presidency College, Madras :: :: :: :: Rs. 1-8-0.

Mr. D. S. Sarma's edition of the Bhagavad Gita with introduction, translation, and notes will meet with a cordial welcome as a valuable contribution to the study of Hindu religious thought. In a masterly introduction which reveals in every sentence the earnestness and reverence with which the author has studied the great Scripture and reflected over its significance, he has placed the Gita in its proper historical setting as the finest flower of the Hindu Renaissance in the age of the Epics and has pointed out the various streams of speculative thought that have all contributed their share to the grand synthesis of the Gita. Mr. Sarma's answer to those critics who deride the idea of a Spiritual gospel being preached on a field of battle to incite the disciple to slay his foes may be considered as the last word on the subject :— " Arjuna is the Supreme example of a man who is tempted to desert his post of duty at a critical hour, because the consquences of remaining there are extremely painful to him." Looked at in this light, the significance of the Gita and of the ideal of life which it sets forth reveals itself luminously to the thinking mind. Mr. Sarma's views concerning the age of the Gita and the figure of Sri Krishna as being the probable conflux of two different personalities, the Prince of Mathura and the disciple of Ghora Angiras in the Chandogya Upanishad, are not likely, however, to command a ready acceptance. These theories are, as Mr. Sarma himself admits, only matters of conjecture in the present uncertain state of Indian chronology and research. The section in which the author compares the teaching of the Gita with that of other schools of ethical and religious thought is highly suggestive but the cream of the introduction is his interpretation of the message of the Gita. Mr. Sarma has stated the teaching of the Scripture in an eloquent passage which we do not apologise to the reader for quoting at length :—

" For the Gita is a gospel of spiritual life in all its phases. In a hundred different ways, it points out the increasing happiness of yoga or union with God gained through service, love, and knowledge, and the increasing misery of Kama or selfcentred desire. The soul which is of divine origin can have peace and rest only in a world of Spirit where there are harmony, permanence, and freedom, and not in this world which is full of strife and change and bondage. The path of Yoga leads us into that spiritual world while we are still remaining in this, whereas the path of desire leads us only round and round this world. In other words, when a man eradicates his desires based on the delusive notion of a separate self and trains his heart to flow out in love and sympathy towards all beings, and looks upon the faithful discharge

of his duties as the highest form of worship of God, he treads the path of light which leads him to his true home. On the other hand, if he cherishes his desires and hugs the delusion that he is a separate individual with interests of his own, always in opposition to those of others, and looks upon his duties as only means to self-assertion or self-aggrandisement, he treads the path of darkness and wanders aimlessly in the world of change which we call Samsara.

In his rendering of the text into English, Mr Sarma has through-out been true to his ideal of "remaining faithful to the spirit of the original, and aiming at the same time at pure and idiomatic English." There are several translations of the Gita in which either the English version departs too freely from the original, or the spirit is sacrificed to the letter. That Mr. Sarma has succeeded in a difficult task will become evident to those who compare his translation with that of others. I will content myself with quoting a few specimens of his rendering which I consider happy and felicitious, though I have taken them almost at random:—

"Better is one's own law though imperfectly carried out, than the law of another carried out perfectly. Better is death in going by one's own law; the law of another brings fear in its own train."

"Howsoever men approach me, even so do I accept them; for on all sides whatever path they may choose is mine, O Arjuna."

"Thou art the Supreme God, the Supreme Abode, and the supreme Holiness. All the sages proclaim thee as the Eternal and Divine person, as the first of the Gods, as the Unborn and the Omnipresent."

"Just as ether that pervades all things is too subtle to be stained, even so the soul that is present every-where suffers no stain in the body."

"The faith of every one, O Arjuna, is in accordance with his natural disposition. Man is of the nature of his faith, what his faith is, that verily he is."

"Fly to him alone for shelter with all thy soul, O Arjuna. By His grace shalt thou gain supreme peace and the everlasting abode."

The notes which the author has appended to his translation bear the marks of careful and critical study. While keeping true in letter and in spirit to the original in the English version, he has given in the notes the divergent interpretations of well-known commentators and has also indicated variants in the reading wherever such exist.

By this standard edition with its scholarly introduction and notes, and with its accurate and, at the same time, idiomatic translation, Mr. Sarma has earned the gratitude of all readers of the Gita, and we recommend his book heartily to all the students in our schools and colleges for whom it is primarily intended.

K. A.